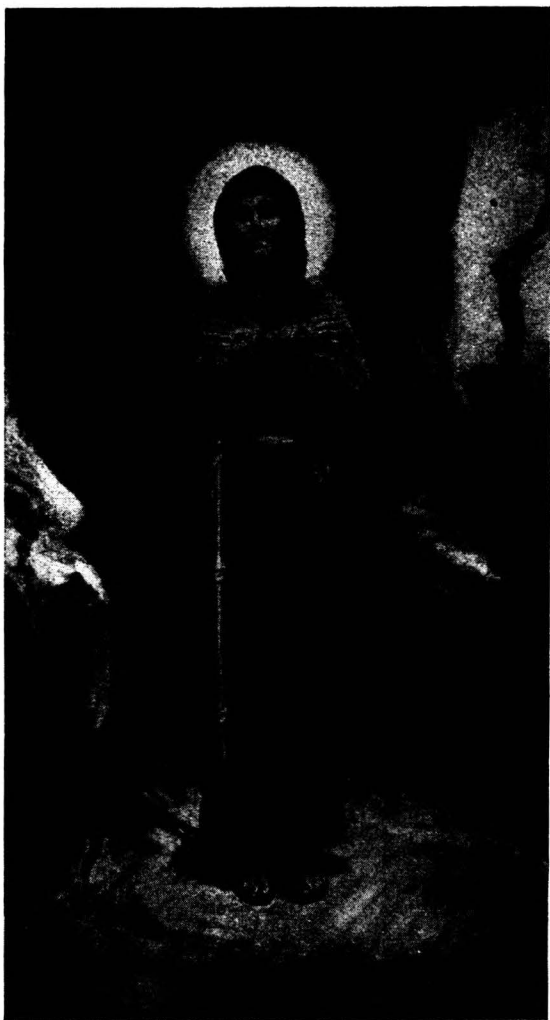


Alcove 37 45-
#22222

FRANCISCAN
SUPPLEMENT
TO
THE DAILY MISSAL



© ST. ANTHONY'S GUILD, 1933 .

**FRANCISCAN
SUPPLEMENT
TO THE DAILY MISSAL**

**CONTAINING THOSE PARTS PROPER TO
THE ROMAN-SERAPHIC MISSAL**



**1942
ST. ANTHONY GUILD PRESS
PATERSON, NEW JERSEY**

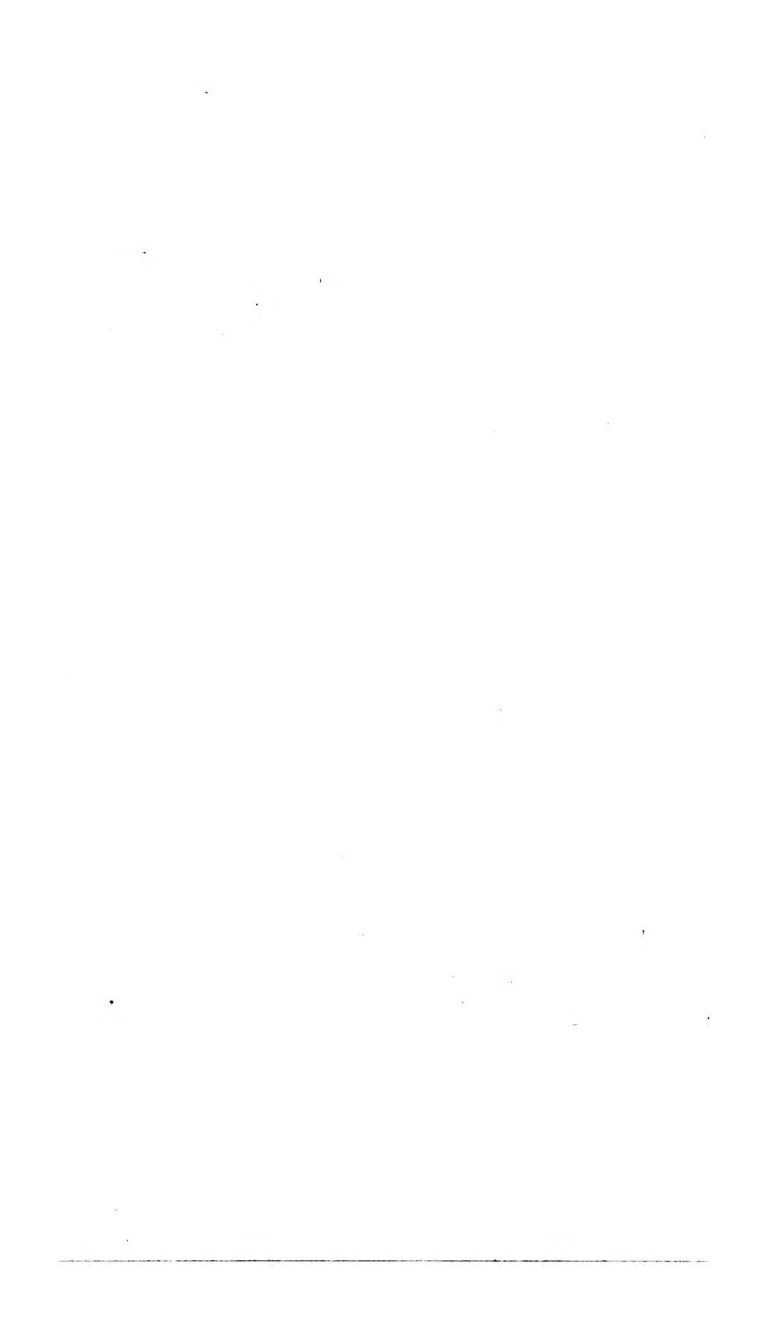
COPYRIGHT, 1942, BY ST. ANTHONY'S GUILD

IMPRIMI POTES. Fr. Jerome Dawson, O. F. M., Minister
Provincial. NIHIL OBSTAT. Henry J. Zolzer, Censor.
IMPRIMATUR. † Thomas H. McLaughlin, Bishop of Paterson.
October 4, 1942.

PRINTED IN THE UNITED STATES OF AMERICA

CONTENTS

ORDINARY OF THE MASS	VII
PROPER OF THE SAINTS	1
COMMON OF THE SAINTS	301
LITANY OF THE SAINTS OF THE FRANCISCAN ORDER	325
FRANCISCAN CALENDAR	338
ALPHABETICAL INDEX	344



ORDINARY OF THE

MASS

PRAYERS AT THE FOOT OF THE ALTAR

IN NÓMINE Patris, ✠ et
Fílii, et Spíritus Sancti.
Amen.

V. Introibo ad altáre Dei.

R. Ad Deum qui lætíficat
juventútem meam.

IN THE name of the Father,
✠ and of the Son, and of
the Holy Ghost. Amen.

V. I will go in to the altar of
God.

R. To God who giveth joy
to my youth.

PSALM XLII

V. Judica me, Deus, et di-
scérne causam meam de
gente non sancta: ab hó-
mine iníquo et dolóso érue
me.

R. Quia tu es Deus forti-
túdo mea: quare me repulísti
et quare tristis incédo, dum
affligit me inimícus?

V. Emítte lucem tuam, et
veritátem tuam: ipsa me de-
duxérunt, et adduxérunt in
montem sanctum tuum, et in
tabernácula tua.

R. Et introibo ad altáre
Dei: ad Deum qui lætíficat
juventútem meam.

V. Confitébor tibi in cí-
thara, Deus, Deus meus:
quare tristis es ánima mea,
et quare contúrbas me?

V. Judge me, O God, and
distinguish my cause from the
nation that is not holy; deliver
me from the unjust and deceit-
ful man.

R. For Thou art God my
strength: why hast Thou cast
me off? And why do I go sor-
rowful, whilst the enemy afflict-
eth me?

V. Send forth Thy light and
Thy truth; they have conducted
me and brought me unto Thy
holy hill, and into Thy taber-
nacles.

R. And I will go in to the
altar of God: to God who giv-
eth joy to my youth.

V. To Thee, O God, my
God, I will give praise upon
the harp: why art thou sad,
O my soul, and why dost thou
disquiet me?

R. Spera in Deo, quóniam
adhuc confitébor illi: salu-
táre vultus mei et Deus meus.

V. Glória Patri, et Fílio,
et Spirítui Sancto.

R. Sicut erat in princípio,
et nunc, et semper: et in
sæcula sæculórum. Amen.

V. Introibq ad altáre Dei.

R. Ad Deum qui lætíficat
juventútem meam.

V. Adjutórium nostrum
✠ in nómine Dómini.

R. Qui fecit cælum et
terram.

R. Hope in God, for I will
still give praise to Him, the
salvation of my countenance,
and my God.

V. Glory be to the Father,
and to the Son, and to the
Holy Ghost.

R. As it was in the begin-
ning, is now and ever shall be,
world without end. Amen.

V. I will go in to the altar
of God.

R. To God who giveth joy
to my youth.

V. Our help ✠ is in the
name of the Lord.

R. Who made heaven and
earth.

CONFITEOR

Joining his hands and bowing down, the priest says the Confiteor:

CONFITEOR Deo omni-
poténti, etc.

V. Misereátur tui omní-
potens Deus, et dimíssis pec-
cátis tuis, perdúcat te ad vi-
tam ætérnam.

R. Amen.

Confíteor Deo omnipo-
ténti, beátæ Mariæ semper
Vírini, beato Michaéli Ar-
chángelo, beáto Joánni Bap-
tístæ, sanctis Apóstolis Pe-
tro et Paulo, beáto Patri no-
stro Francisco, ómnibus
sanctis, et tibi pater: quia
peccávi nimis cogitatióne,
verbo, et ópere: mea culpa,
mea culpa, mea máxima cul-
pa. Ideo precor beátam Ma-
ríam semper Víriginem, beá-

I CONFESS to almighty God,
etc.

V. May almighty God be
merciful to thee, and forgiving
thy sins, bring thee to life ever-
lasting.

R. Amen.

I confess to almighty God,
to blessed Mary ever Virgin,
to blessed Michael the Arch-
angel, to blessed John the Bap-
tist, to the holy Apostles Peter
and Paul; to our Holy Father
Francis, to all the saints, and
to thee, Father, that I have
sinned exceedingly in thought,
word and deed, through my
fault, through my fault, through
my most grievous fault. There-
fore I beseech blessed Mary

tum Michaëlem Archángelum, beatum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, beatum Patrem nostrum Francíscum, omnes sanctos, et te pater, oráre pro me ad Dóminum Deum nostrum.

ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, our Holy Father Francis, and all the saints, and thee, Father, to pray to the Lord our God for me.

The priest, with his hands joined, says:

V. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

V. Indulgéntiam, ✠ absolutionem et remissionem peccatorum nostrorum, tríbuat nobis omnípotens et miséricors Dóminus.

R. Amen.

V. May almighty God be merciful unto you, and forgiving you your sins, bring you to life everlasting.

R. Amen.

V. May the almighty and merciful Lord grant us pardon, ✠ absolution and remission of our sins.

R. Amen.

Bowing down, he says:

V. Deus, tu convérsus vivificábis nos.

R. Et plebs tua lætábitur in te.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exaúdi orationem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Thou wilt turn, O Gód, and bring us to life.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Ascending the altar, he says secretly:

Orémus

Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum pu-

Let us pray

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy

ris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.	to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.
---	--

Bowing down and kissing the altar, he says:

Orámus te, Dómine, per mérita Sanctórum tuórum, quorum reliquiæ hic sunt, et ómnium sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.	We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive all my sins. Amen.
---	--

At Solemn Mass, putting incense into the thurible, he blesses it, saying:

Ab illo bene✠dicáris in cujus honóre cremáberis. Amen.	Be thou blessed ✠ by Him in whose honor thou shalt be burned. Amen.
--	---

He then incenses the altar.

The Introit then is said by the priest at the right side of the altar.

After the Introit, the priest returns to the center and says alternately with the server:

KYRIE ELEISON

Kýrie eléison (ter).	Lord, have mercy on us (three times).
Christe eléison (ter).	Christ, have mercy on us (three times).
Kýrie eléison (ter).	Lord, have mercy on us (three times).

In Masses which are not of the dead, or of the season during Advent or from Septuagesima to Holy Thursday, there is then said:

GLORIA

GLÓRIA in excélsis Deo, et in terra pax homínibus bonæ voluntátis. Laudámus te, benedícimus te, adorámus te, glorificámus te.	GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee
---	--

Grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecatió-nem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus sanctus, tu solus Dóminus, tu solus altíssimus, Jesu Christe, cum Sancto Spíritu †, in glória Dei Patris. Amen.

thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son, O Lord God, Lamb of God, Son of the Father. Thou who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayers. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art Lord, Thou only, O Jesus Christ, together with the Holy Ghost †, art most high in the glory of God the Father. Amen.

After kissing the altar the priest says:

V. Dóminus vobíscum.

V. The Lord be with you.

R. Et cum spírítu tuo.

R. And with thy spirit.

The priest, moving to the right side of the altar, then says the Collect or Collects and the Epistle or Lesson from the letters of the Apostles or other books of the Bible. At the end of the Lesson, the server answers:

R. Deo grátias.

| R. Thanks be to God.

The Gradual, the Alleluia and the Tract follow, according to the rubrics. Then moving to the center and bowing, the priest says:

Munda cor meum, ac lábia mea, omnípotens Deus, qui lábia Isaiæ prophétæ cálculo mundásti igníto; ita me tua grata miseratióne dignáre mundáre, ut sanctum Evan-gélium tuum digne váleam nuntiáre. Per Christum Dó-minum nostrum. Amen.

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Jube, Dómine, benedícere.

| Lord, give Thy blessing.

Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.	May the Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce His Gospel. Amen.
--	---

The priest, having gone to the left side of the altar, makes the Sign of the Cross on the Gospel which he is to read, and on his forehead, mouth and breast; he then reads the Gospel, beginning thus:

V. Dóminus vobíscum.	V. The Lord be with you.
R. Et cum spírítu tuo.	R. And with thy spirit.
✠ Sequéntia (vel ínítium) sancti Evangélii secúndum N.	✠ The continuation (or beginning) of the holy Gospel according to N.
R. Glória tibi, Dómine.	R. Glory be to Thee, O Lord.

At the end is said:

R. Laus tibi, Christe.	R. Praise be to Thee, O Christ.
------------------------	---------------------------------

The priest, kissing the book, says:

Per evangélica dicta deleántur nostra delícta.	By the words of the Gospel may our sins be blotted out.
--	---

At Solemn Mass the priest puts incense into the thurible and blesses it. The deacon who is about to chant the Gospel asks for and receives a blessing.

Jube, domne, benedícere.	Lord, give thy blessing.
Dóminus sit in corde tuo et in lábiis tuis, ut digne et competénter annúnties Evangélium suum. In nó- mine Patris, ✠ et Fílii, et Spíritus Sancti. Amen.	May the Lord be in thy heart and on thy lips, that thou may- est worthily and in a becoming manner announce His holy Gos- pel. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

The priest returns to the center of the altar. On Sundays, on the feasts of Apostles and Doctors and on some other feasts, there is then said:

CREDO

CREDO in unum Deum Patrem omnipoténtem, factórem cæli et terræ, visi- bílium ómnium, et invisí- bílium. Et in unum Dó-	I BELIEVE in one God the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ,
--	---

minum Jesum Christum, Fílium Dei unigénitum: Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salutem descendit de cælis et incarnátus est de Spíritu Sancto ex María Virgine [*hic genuflectitur*]: ET HOMO FACTUS EST. Crucifíxus étiam pro nobis: sub Póntio Pilátó passus, et sepúltus est. Et resurrexit tértia die, secúndum Scriptúras. Et ascendit in cælum: sedet ad dexteram Patris. Et íterum ventúrus est cum glória judicáre vivos et mórtuos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum, et vivificántem: qui ex Patre Filióque procedit. Qui cum Patre et Fílio simul adorátur, et conglorificátur: qui locútus est per Prophétas. Et unam sanctam catholicam et apostólicam Ecclesiám. Confíteor unum baptísma in remissionem peccatórum. Et exspécto resurrectionem mortuórum. Et vitam ✠ ventúri sæculi. Amen.

the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten not made, consubstantial with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost, of the Virgin Mary [*here all kneel*]: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven; He sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke by the prophets. And in one Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead and the life ✠ of the world to come. Amen.

THE OFFERTORY

After having kissed the altar, the priest, turning to the people, says:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. The Lord be with you.

R. And with thy spirit.

The Offertory for the day follows.

Having uncovered the chalice, the priest takes the paten with the host, and offering it up, says:

SUSCIPE, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

ACCEPT, O holy Father, almighty and eternal God, this spotless host which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them for salvation unto life everlasting. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. Then going to the right side of the altar he pours wine and water into the chalice. He blesses the water before mixing it with the wine, saying:

DEUS, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

O GOD, ✠ who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it: grant that by the mystery of this water and wine, we may be made partakers of His divine nature who vouchsafed to become the partaker of our human nature, even Jesus Christ Thy Son, our Lord; who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

The priest, having returned to the center, offers the chalice, saying:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend be-

majestátis tuæ, pro nostra, et totius mundi salute cum odore suavitatis ascéndat. Amen.	fore Thy divine majesty with a sweet odor, for our salvation and for that of the whole world. Amen.
---	---

He makes the Sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Slightly bowing down, he says:

In spírítu humilitátis, et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.	May we be received by Thee, O Lord, in the spirit of humility and with a contrite heart; and grant that the sacrifice we offer this day in Thy sight may be pleasing to Thee, O Lord God.
--	---

Looking up to heaven and extending his hands, he makes the Sign of the Cross over the host and chalice, saying:

Veni sanctificátor omnípotens ætérne Deus: et benedíc hoc sacrificium, tuo sancto nómini præparátum.	Come, O almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for the glory of Thy holy name.
--	---

At a Solemn Mass the priest now blesses the incense:

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris Altáris Incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus benedícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.	May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless this incense and receive it as an odor of sweetness. Through Jesus Christ our Lord. Amen.
---	--

Receiving the thurible from the deacon, he incenses the bread and wine, saying:

Incénsum istud a te benedíctum ascéndat ad te, Dómine, et descéndat super nos misericórdia tua.	May this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.
---	--

He incenses the altar, saying:

Dirigátur, Dómine, orátio mea, sicut incénsum, in	Let my prayer, O Lord, be directed as incense in Thy sight:
---	---

conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

the lifting up of my hands, as evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

While he gives the censer to the deacon, he says inaudibly the following words, and is afterward incensed by the deacon:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

The deacon incenses the ministers and the clergy. The thurifer incenses the people, who stand up while this is done.

The priest goes to the right side of the altar, where he washes his fingers, saying:

PSALM XXV

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.

Nè perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repléta est munéribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

I WILL wash my hands among the innocent; and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

Pes meus stetit in directo:
in ecclésiis benedicam te,
Dómine.

Glória Patri.

My foot hath stood in the
direct way; in the churches I
will bless Thee, O Lord.

Glory be to the Father.

*Returning and bowing before the middle of the altar, with
joined hands, he says:*

SUSCIPE, sancta Trínitas,
hanc oblatiónem, quam
tibi offêrimus ob memóriam
passiónis, resurrectiónis, et
ascensiónis Jesu Christi Dó-
mini nostri: et in honórem
beatæ Mariæ semper Vír-
ginis, et beáti Joánnis Bap-
tistæ et sanctórum Apostó-
lorum Petri et Pauli, et istó-
rum, et ómnium Sanctórum:
ut illis proficiat ad honórem,
nobis autem ad salútem: et
illi pro nobis intercédere di-
gnéntur in cælis, quorum
memóriam ágimus in terris.
Per eúndem Christum Dó-
minum nostrum. Amen.

RECEIVE, O holy Trinity,
this oblation which we
offer to Thee in memory of the
Passion, Resurrection and As-
cension of our Lord Jesus
Christ, and in honor of blessed
Mary, ever Virgin, of blessed
John the Baptist, of the holy
Apostles Peter and Paul, and
of all the saints: that it may
be available to their honor and
our salvation; and that they
may vouchsafe to intercede for
us in heaven whose memory
we celebrate on earth. Through
the same Christ our Lord
Amen.

He kisses the altar, and turning toward the people, says:

ORÁTE fratres, ut meum
ac vestrum sacrificium
acceptábile fiat apud Deum
Patrem omnipoténtem.

BRETHREN, pray that my
sacrifice and yours may be
acceptable to God the Father
almighty.

The server answers:

R. Suscípiat Dóminus sa-
crificium de mánibus tuis ad
laudem, et glóriam nóminis
sui, ad utilitátem quoque
nostram totiúsque Ecclésiæ
suæ sanctæ.

Amen.

R. May the Lord receive the
sacrifice from thy hands, to the
praise and glory of His name,
and to our benefit and that of
all His holy Church.

Amen.

*Then, with outstretched hands, he recites the Secret or
Secrets for the day.*

THE PREFACE

Then he says:

Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

(The Preface varies with the feasts and seasons. This is the Common Preface.)

VERE dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnipotens, ætérne Deus, per Christum, Dóminum nostrum. Per quem majestatem tuam laudant Ángeli, adórant Dominationes, tremunt potestates. Cæli cælorúmque virtútes ac beáta Séraphim sócia exultatióne concélebrant. Cum quibus et nostras voces ut admítti júbeas deprecámur, súplici confessióne dicéntes:

IT IS truly meet and just, fitting and availing unto salvation, that we should always and everywhere give thanks unto Thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Through whom the Angels praise Thy majesty, the Dominations adore it, the Powers tremble before it, the Heavens and Heavenly Hosts join in celebrating it with jubilant accord. We beseech Thee, let also our voices be joined to theirs while we humbly praise Thee and say:

Here the bell is rung three times.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS



© STANTON K. SQUID, 1983

THE CANON OF THE MASS

TE ÍGITUR, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum súpplíces rogámus, ac pétimus uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis, quæ tibi offerimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro, N., et Antístite nostro, N., et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

MEMENTO, Dómine, famulórum famularúmque tuárum, N. et N., et ómnium circumstántium, quorum tibi fides cógnota ést, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salutis, et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

COMMUNICANTES, et memóriam venerántes, in primis glorióssæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártyrum

WE THEREFORE humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst accept and bless these ✠ gifts, these ✠ presents, these ✠ holy, spotless sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite and govern it throughout the world: together with thy servant, N., our Pope, and N., our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

BE MINDFUL, O Lord, of Thy servants and handmaids, N. and N., and of all here present, whose faith and devotion are known unto Thee; for whom we offer or who offer up to Thee this sacrifice of praise for themselves and all their friends, for the redemption of their souls, for the hope of their salvation and welfare, and who pay their vows to Thee, the eternal, living and true God.

COMMUNICATING with and honoring, in the first place, the memory of the glorious and ever-Virgin Mary, the Mother of God and of our Lord Jesus Christ; as also of Thy blessed Apostles and Mar-

tuorum, Petri et Pauli, Andræ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornélii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiáni: et omnium Sanctorum tuorum; quorum méritis, precibusque concédas, ut in omnibus protectionis tuæ muniámur auxilio. Per eundem Christum Dóminum nostrum. Amen.

tyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; through whose merits and prayers grant that we may be in all things defended by the help of Thy protection. Through the same Christ our Lord. Amen.

The priest, spreading his

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placatus accipias: diésque nostros in tua pace dispónas, atque ab æterna damnatione, nos eripi et in electorum tuorum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

hands over the oblation, says:

WE THEREFORE beseech Thee, O Lord, that Thou wouldst graciously accept this oblation of our servitude, as also that of Thy whole family; and dispose our days in Thy peace, and commend that we be preserved from eternal damnation, and numbered in the flock of Thine elect. Through Christ our Lord. Amen.

Blessing the oblation, he says:

QUAM oblationem tu, Deus, in omnibus, quæsumus, bene-✠dictam, ad-✠scriptam, ra-✠tam, rationábilem, acceptabilémque fácere dignéris; ut nobis Cor-✠pus, et San-✠guis fiat dilectissimi Filii tui Dómini nostri Jesu Christi.

WHICH oblation do Thou, O God, vouchsafe in all respects to make blessed ✠, approved ✠, ratified ✠, reasonable and acceptable; that it may be made for us the Body ✠ and Blood ✠ of Thy most beloved Son, Jesus Christ our Lord.

all

Bending slightly forward, he consecrates the host.

QUI pridie quam pateretur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis

WHO the day before He suffered took bread into His holy and venerable hands, and with eyes lifted up toward

in cælum ad te, Deum Patrem suum omnipotentem, tibi grátias agens, benedixit, fregit, dedítque discipulis suis, dicens: Accípite, et manducáte ex hoc omnes, HOC EST ENIM CORPUS MEUM.

heaven, unto Thee, God, His almighty Father, giving thanks to Thee blessed ✠ it, broke it, and gave it to His disciples, saying: Take and eat ye all of this, FOR THIS IS MY BODY.

The bell is rung and the priest, kneeling, adores, then elevates the sacred Host for the adoration of the faithful, and kneels again. He then consecrates the wine.

SIMILI modo postquam cœnatum est, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: item tibi grátias agens, benedixit, dedítque discipulis suis, dicens: Accípite, et bíbite ex eo omnes, HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET AETÉRNÍ TESTAMÉNTI: MYSTÉRIUM FÍDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.

Haec quotiescúmque feceritis, in mei memóriam faciétis.

IN LIKE manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, likewise giving Thee thanks, He blessed ✠ it and gave it to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

The bell is rung. The priest kneels and adores the precious Blood. He elevates the chalice for the adoration of the faithful, genuflects and proceeds:

UNDE et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, nec non et ab ínferis resurrecti-ónis, sed et in cælos gloriósæ ascensionis: offerimus præcláræ majestáti tuæ de

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from hell and glorious Ascension into heaven, offer unto Thy most excellent majesty, of Thy gifts and pres-

tuis donis ac datis, hóstiám ✠ puram, hóstiám ✠ sanctam, hóstiám ✠ immaculátam, Panem ✠ sanctum vitæ æternæ, et Cálicem ✠ salutis perpétuæ.

SUPRA quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificíum Patriarchæ nostri Ábrahæ: et quod tibi óbtulit suumus sacerdos tuus Melchisedech, sanctum sacrificíum, immaculátam hóstiám.

SUPPLICES te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne sacrosánctum Fílii tui Cor✠pus et Sán✠guinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

MEMENTO etiam, Dómine, famulórum, famularúmque tuárum, N. et N., qui nos præcessérunt cum signo fidei, et dormiunt in somno pacis.

Here particular mention is silently made of such of the dead as are to be prayed for.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus locum refrigerií, lucis et pacis, ut indúlgeas, deprecá-

ents, a pure ✠ Host, a holy ✠ Host, a spotless ✠ Host, the holy ✠ Bread of eternal life, and Chalice ✠ of everlasting salvation.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, a spotless Host.

WE HUMBL Y beseech Thee, almighty God, to command these things to be carried by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine majesty, that as many as shall partake of the most sacred Body ✠ and Blood ✠ of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

BE MINDFUL, O Lord, of Thy servants and handmaids, N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace.

mur. Per eúndem Christum | Through the same Christ our
Dóminum nostrum. Amen. | Lord. Amen.

Striking his breast, the priest says:

NOBIS quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor, admítte. Per Christum Dóminum nostrum.

ALSO to us sinners Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints; into whose company we beseech Thee to admit us, not in consideration of our merit, but of Thine own gratuitous pardon. Through Christ our Lord.

Making the Sign of the Cross over the Oblation, he says:

Per quem hæc ómnia, Dómine, semper bona creas, sancti-⁺ficas, vivi-⁺ficas, be-⁺nedi-⁺cís, et præstas nobis.

By whom, O Lord, Thou dost always create, sanctify ⁺, quicken ⁺, bless ⁺, and give us all these good things.

He makes the Sign of the Cross over the chalice with the Host, saying:

Per ip-⁺sum, et cum ip-⁺so, et in ip-⁺so, est tibi Deo Patri ⁺ omnipoténti, in unitáte Spíritus ⁺ Sancti, omnis honor et glória.

By ⁺ Him, and with ⁺ Him, and in ⁺ Him, is to Thee, God the Father ⁺ almighty, in the unity of the Holy ⁺ Ghost, all honor and glory.

PATER NOSTER

He then recites aloud:

V. Per ómnia sæcula sæ-
culórum.

R. Amen.

V. World without end.

R. Amen.

Orémus

PRÆCEPTIS salutáribus móniti, et divína institutióne formáti, audémus dicere:

Pater noster, qui es in cælis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cælo, et in terra; panem nostrum quotidiánum da nobis hódie: et dimítte nobis débíta nostra, sicut et nos dimittimus debitoribus nostris; et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.
Amen.

Let us pray

INSTRUCTED by Thy saving precepts, and taught by Thy divine instruction, we presume to say:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation.

R. But deliver us from evil.
Amen.

Then he says in silence, blessing himself with the paten:

LÍBERA nos, quæsumus, Dómine, ab ómnibus malis, prætérítis, præséntibus, et futúris: et intercedente beáta et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, ✠ da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, and of Thy blessed Apostles Peter and Paul and Andrew, and of all the saints, ✠ mercifully grant peace in our days; that aided by the assistance of Thy mercy we may be always both free from sin and secure from all disturbance.

Breaking the Host, he says:

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Through the same Jesus Christ Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

V. Per ómnia sæcula sæculórum.

R. Amen.

V. World without end.

R. Amen.

Making the Sign of the Cross over the Chalice with a particle of the Host, he says:

V. Pax ✠ Dómini sit ✠ semper ✠ vobíscum.

R. Et cum spíritu tuo.

V. The peace ✠ of the Lord be ✠ always ✠ with you.

R. And with thy spirit.

He puts the particle of the Host into the Chalice, saying:

Hæc commíxtio et consecrátió Córporis et Sânguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it availing to eternal life. Amen.

AGNUS DEI

Bowing and striking his breast, he says:

AGNUS Dei, qui tollis peccáta mundi: miserere nobis (*bis*).

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

LAMB of God, who takest away the sins of the world, have mercy on us (*twice*).

Lamb of God, who takest away the sins of the world, grant us peace.

He continues:

DÓMINE Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea sed fidem Ecclésiæ tuæ: eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

LORD Jesus Christ, who didst say to Thy Apostles, Peace I leave you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: who livest and reignest God, world without end. Amen.

During a Solemn Mass, the priest kisses the altar and gives the Kiss of Peace to the deacon, saying: Pax tecum (Peace

be with thee). *To which is answered:* Et cum spíritu tuo
(And with thy spirit).

The priest continues:

DÓMINE Jesu Christe,
Fili Dei vivi, qui ex voluntate Patris, coöperante Spíritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: qui cum eodem Deo Patre et Spíritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

PERCEPTIO Corporis tui,
Dómine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre in unitate Spíritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LORD Jesus Christ, Son of the living God, who, according to the will of the Father, through the coöperation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils, and make me always adhere to Thy commandments, nor ever suffer me to be separated from Thee; who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

LET not the participation of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving-kindness may it avail me for a safeguard and remedy to soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God, world without end. Amen.

THE COMMUNION

Taking the Host in his hands, he says:

Panem cælestem accípiam,
et nomen Dómini invocábo.

I will take the Bread of heaven, and call upon the name of the Lord.

Striking his breast with humility and devotion, he says thrice:

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both parts of the Host, he says:

Corpus ✠ Dómini nostri Jesu Christi custódiat ánimam meam in vitam æternam. Amen.

May the Body ✠ of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the chalice, he says:

QUID retríbuiam Dómino pro omnibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

WHAT shall I render to the Lord for all the things that He hath rendered to me? I will take the Chalice of salvation, and I will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Receiving the Blood of our Saviour, he says:

Sanguis ✠ Dómini nostri Jesu Christi custódiat ánimam meam in vitam æternam. Amen.

May the Blood ✠ of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

If there are any to receive Holy Communion, they go to the altar-rail. The server says the Confiteor, to which the priest subjoins the usual absolution. As he gives the sacred Host to each, he says:

Corpus ✠ Dómini nostri Jesu Christi custódiat ánimam tuam in vitam æternam. Amen.

May the Body ✠ of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

When all have received, the priest cleanses the paten over the chalice, and takes the ablutions, saying before taking the first ablution:

QUOD ore sumpsimus, Dómine, pura mente capíamus: et de múnere

GRANT, O Lord, that what we have taken with our mouth we may receive with a

temporáli fiat nobis remédium sempitérnium.	pure mind; and from a temporal gift may it become for us an eternal remedy.
---	---

Before the second ablution, he says:

<p>CORPUS tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta: ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta. Qui vivis et regnas in sæcula sæculórum. Amen.</p>	<p>MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom pure and holy Sacraments have refreshed. Who livest and reignest world without end. Amen.</p>
--	---

Having gone to the right side of the altar, he recites the Communion. Kissing the altar at the center, he turns to the people and says:

<p>V. Dóminus vobíscum. R. Et cum spírítu tuo.</p>	<p>V. The Lord be with you. R. And with thy spirit.</p>
--	---

Then, having returned to the right side, he says the Postcommunion or Postcommunions. In the center again he says:

<p>V. Dóminus vobíscum. R. Et cum spírítu tuo. V. Ite, missa est, <i>vel</i> Benedicámus Dómino. R. Deo grátias.</p>	<p>V. The Lord be with you. R. And with thy spirit. V. Go, the Mass is ended, <i>or</i> Let us bless the Lord. R. Thanks be to God.</p>
--	---

Bending low, he recites the following prayer:

<p>PLÁCEAT tibi, sancta Trínitas obséquium servitútis meæ, et præsta ut sacrificium, quod óculis tuæ majestátis indignus obtuli, tibi sit acceptábile, mihiqúe, et ómnibus pro quibus illud obtuli, sit, te miseránte, propitiábile: Per Christum Dóminum nostrum. Amen.</p>	<p>MAY the homage of my service be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.</p>
---	---

He then gives the blessing:

BENEDICAT vos omnípotens Deus, ✠ Pater, et Fílius, et Spíritus Sanctus.
R. Amen.

MAY almighty God bless you, ✠ the Father, and the Son, and the Holy Ghost.
R. Amen.

Then going to the left of the altar he recites the last Gospel. Ordinarily this is the following:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

✠ Inítium sancti Evangelíi secúndum Joánnem.

R. Glória tibi, Dómine.

V. The Lord be with you.

R. And with thy spirit.

✠ The beginning of the holy Gospel according to John.

R. Glory be to Thee, O Lord.

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum; et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quæ illuminat ómnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light; that all men might believe through him. He was not the light; but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave

eis potestatem filios Dei fieri, his, qui credunt in nomine ejus; qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. [*Hic genuflectitur.*] Et VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo grátias.

power to be made the sons of God; to them that believe in His name; who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. [*Here all kneel.*] And THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, the glory as it were of the Only-Begotten of the Father, full of grace and truth.

R. Thanks be to God.

FRANCISCAN
SUPPLEMENT
TO
THE DAILY MISSAL

PROPER OF THE SAINTS

FEAST OF NOVEMBER

Feasts celebrated from November 3 to November 28
are to be found on pp. 277-300

NOVEMBER 29

FEAST OF ALL THE SAINTS OF THE SERAPHIC ORDER (Double of the Second Class)

Pope Clement V compared the Franciscan Order to a Paradise in which the most glorious fruits of sanctity are produced. In order to honor all the Franciscan servants and handmaids of God, and to encourage us to follow in their footsteps, Holy Mother Church instituted the Feast of All the Saints of the Three Orders of St. Francis. November 29 was selected as the date for the feast, because on this day, in 1223, Pope Honorius III approved the Franciscan Rule.

Introitus

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre Sanctórum ómnium Seráphici Órdinis, de quorum solemnitate gaudent Ángeli, et coláudant Fílium Dei. *Ps. 32: 1.* Exultáte, iusti, in Dómino: rectos decet collaudátio. *V. Glória Patri.*

Oratio

OMNIPOTENS sempitérne Deus, qui Ecclésiám tuam váriis Sanctórum splendóribus semper illústras, et válda protectióne confirmas: da nobis, beáti

Introit

LET us all rejoice in the Lord, celebrating a festival day in honor of all the Saints of the Seraphic Order; for whose solemnity the angels rejoice and give praise to the Son of God. *Ps. 32:1.* Rejoice in the Lord, O ye just: praise becometh the upright. *V. Glory be to the Father.*

Collect

ALMIGHTY, everlasting God, who ever glorifiest Thy Church with the diverse splendors of Thy saints, and dost strengthen her through Thy mighty protection: grant to us

Francísci et Sanctórum ejus filiórum mérita sub una celebritáte venerántibus; ut nunc ab ómnibus mundémur ofénsis, et tandem glória perfruámur æténa. Per Dóminum.

who honor the merits of blessed Francis and his sainted children in a joint celebration on this day, that we may now be loosed from all sins and finally enjoy eternal glory. Through our Lord.

Commemoration is made, in Advent, of the Feria; of the Vigil of St. Andrew, Apostle; and of St. Saturninus, Martyr.

Léctio libri Sapiéntiæ.

Lesson from the book
of Wisdom.

Eccli. 44:10-15

Eccli. 44:10-15

HI VIRI misericórdiæ sunt, quorum pietátes non defuérint: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et fílii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióem et generatióem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

THESE were men of mercy, whose godly deeds have not failed: good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the Church declare their praise.

Graduale. Ps. 33:10, 11

Gradual. Ps. 33:10, 11

Timéte Dóminum, omnes Sancti ejus; quóniam nihil deest timéntibus eum. *V.* Inquiréntes autem Dóminum non deficient omni bono.

Fear the Lord, all ye, His saints: for there is no want to them that fear Him. *V.* But they that seek the Lord shall not be deprived of any good.

Allelúja, allelúja. *V. Matth. 11:28.* Veníte ad me, omnes qui laborátis et oneráti estis, et ego reficiam vos. Allelúja.

Alleluia, alleluia. *V. Matt. 11:28.* Come to Me, all ye that labor and are burdened, and I will refresh you. Alleluia.

† Sequéntia sancti Evangélíi
secúndum Mattæum.

Matth. 5:1-12

IN ILLO témpore: Videns
Jesus turbas, ascéndit in
montem, et cum sedísset, ac-
cessérunt ad eum discipuli
Iesus, et apériens os suum,
locébat eos, dicens: Beáti
pauperes spírítu: quóniam
psórum est regnum cæló-
um. Beáti mites: quóniam
psi possidébunt terram.
Beáti qui lugent: quóniam
psi consolabúntur. Beáti qui
súriunt et sítiunt justítiam:
quóniam ipsi saturabúntur.
Beáti misericórdes: quóniam
psi misericórdiam consequén-
tur. Beáti mundo corde: quó-
niam ipsi Deum vidébunt.
Beáti pacífici: quóniam filii
Dei vocabúntur. Beáti qui
persecutiónem patiúntur
propter justítiam: quóniam
psórum est regnum cæló-
um. Beáti estis cum male-
líxerint vobis, et persecúti
vos fúerint, et díxerint omne
malum advérsus vos, men-
iéntes, propter me: gau-
léte, et exsultáte, quóniam
merces vestra copiósa est in
cælis.

The Creed is said.

Offertorium. Ps. 149:5, 6

Exsultábunt Sancti in
glória, lætabúntur in cubíli-
is suis: exaltatiónes Dei in
laucibus eórum.

Secreta

MÚNERA tibi, Dómine,
nostræ devotiónis of-

† Continuation of the holy
Gospel according to Matthew.

Matt. 5:1-12

AT THAT time: Jesus see-
ing the multitudes, went
up into a mountain; and when
He was set down, His disciples
came unto Him. And opening
His mouth, He taught them,
saying: Blessed are the poor in
spirit: for theirs is the kingdom
of heaven. Blessed are the
meek: for they shall possess
the land. Blessed are they that
mourn: for they shall be com-
forted. Blessed are they that
hunger and thirst after justice:
for they shall have their fill.
Blessed are the merciful: for
they shall obtain mercy. Blessed
are the clean of heart: for they
shall see God. Blessed are the
peacemakers: for they shall be
called the children of God.
Blessed are they that suffer per-
secution for justice' sake: for
theirs is the kingdom of heaven.
Blessed are ye when they shall
revile you, and persecute you,
and speak all that is evil against
you untruly for My sake: be
glad and rejoice, for your re-
ward is very great in heaven.

Offertory. Ps. 149:5, 6

The saints shall rejoice in
glory: they shall be joyful in
their beds; the high praises of
God shall be in their mouth.

Secret

WE OFFER to Thee, O
Lord, the gifts of our de-

férimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

votion; may they both be well-pleasing to Thee as honoring Thy just ones, and, of Thy mercy, avail also for our salvation. Through our Lord.

Commemorations as above.

Preface of our Holy Father Francis, as on the feast of October 4.

Communio. Ps. 31:11

Lætámini in Dómino et exsultáte, iusti; et gloriámini, omnes recti corde.

Communion. Ps. 31:11

Be glad in the Lord and rejoice, ye just; and glory, all ye of right of heart.

Postcommunio

DA, QUÆSUMUS, Dómine, fidélibus pópulis, ómnium Sanctórum Seráphici Órdinis, semper veneratióne lætári: et eórum perpétua supplicatióne muníri. Per Dóminum.

Postcommunio

GRANT, we beseech Thee, O Lord, that Thy faithful people may ever rejoice in venerating all the Saints of the Seraphic Order, and be aided by their unceasing prayer: Through our Lord.

Commemorations as above.

FEASTS OF DECEMBER

DECEMBER 1

BL. ANTHONY BONFADINI
Confessor, of the First Order
(Semi-double)

Anthony entered the Order in Ferrara in 1439. After the example of St. Francis, he was inflamed with love of God and his neighbor. As a zealous preacher and missionary at home and in the Orient, he strove to gain immortal souls for heaven. He died worn out by labors and illness, at Catignola, on December 1, 1482.

Mass Justus, from the Common of a Confessor not Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Antónium Confessórem tuum sanctimónia vitæ et animárum zelo insígnem effecisti:

Collect

O GOD, who hast distinguished blessed Anthony Thy Confessor, by holiness of life and zeal for souls, grant us

concéde; ut, ejus méritis et intercessióne, in virtútibus júgiter proficiámus. Per Dóminum.

through his merits and intercession, ever to advance in virtues. Through our Lord.

Commemoration is made, in Advent, of the Feria.

✠ Sequéntia sancti Evangélíi
secúndum Lucam.

Luc. 10:1-9

[N ILLO témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante faciém suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dómínum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque perram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiészet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúnt vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

✠ Continuation of the holy Gospel according to Luke.

Luke 10:1-9

AT THAT time: The Lord appointed also other seventy-two: and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest. Go: behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace, be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house, remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

THE SAME DAY, DECEMBER 1

(or the first day after the Feast of All the Saints of the Seraphic Order, on which a Sunday or a Double of the First or Second Class does not occur.)

THE COMMEMORATION OF ALL THE DEAD
OF THE SERAPHIC ORDER

(Double)

On this day the children of St. Francis commemorate the souls of their departed Brothers and Sisters, relatives and benefactors, as well as all those who are buried in a Franciscan cemetery.

Mass as in the Roman Missal for November 2, in the first place, with the following:

Oratio

DEUS, indulgentiárum Dómine: da animábus, Fratrum, Sorórum, propinquórum et benefactorum nostrórum, quorum anniversárium diem commemorámus; refrigerií sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Secreta

PROPITIÁRE, Dómine, supplicatió nibus nostris pro animábus Fratrum, Sorórum, propinquórum, et benefactorum nostrórum, pro quibus tibi offérimus sacrificium laudis: ut eas Sanctorum tuórum consórtio sociáre dignéris. Per Dóminum.

*Preface of the Dead.**Postcommunio*

PRÆSTA, quæsumus, Dómine: ut ánimæ Fratrum, Sorórum, propinquórum et benefactorum nostrórum, quorum anniversárium

Collect

O GOD, Lord of mercies grant to the souls of our Brothers, Sisters, relatives and benefactors whose anniversary we commemorate, a place of refreshment, the happiness of rest, and the glory of light Through our Lord.

Secret

BE PROPITIOUS, O Lord, to our supplications for the souls of our Brothers, Sisters relatives and benefactors for whom we offer Thee this sacrifice of praise, that Thou mayest deign to join them to the company of Thy saints. Through our Lord.

Postcommunio

GRANT, we beseech Thee, O Lord, that the souls of our Brothers, Sisters, relatives and benefactors whose anniversary we commemorate, be

diem commemorámus, his purgátæ sacrificiis, indul- géntiam páriter, et réquiem cápiant sempitérnam. Per Dóminum.	ing purified by this sacrifice, may receive both mercy and everlasting rest. Through our Lord.
--	---

DECEMBER 5

BL. NICHOLAS OF TAVILEI

*Martyr, of the First Order**(Semi-double)*

Nicholas was born in Sebenico, Dalmatia. In his early youth he entered the Order and later worked as a missionary in Bosnia. Here for twelve years he strove to root out heresy and bring heretics back to the True Fold. His ardent desire for martyrdom led him to beg permission to preach to the Mohammedans in Palestine. His plea was granted, and having reached his goal, he suffered a cruel death at the hands of the infidels in 1391.

Mass Lætabitur, from the Common of One Martyr, in the fourth place, with the following:

Oratio

DEUS, qui beátum Nicoláum fidei propagándæ zelo, et martýrii palma gloriósum effecísti: præsta nobis, quæsumus; ut, ejus ex-
 émplo et intercessióne viam mandatórum tuórum curréntes, æternæ vitæ bravíum accíperere mereámur. Per Dóminum.

Collect

O GOD, who hast glorified blessed Nicholas with zeal for the spreading of the Faith and with the palm of martyrdom: grant us, we beseech Thee, that walking the way of Thy commandments after his example and through his intercession, we may deserve to receive the crown of eternal life. Through our Lord.

Commemoration is made of the Feria; and of St. Sabbas, Abbot.

Secreta

CLEMENTÍSSIME Deus, múnera hæc tua benedictióne perfúnde, et nos in ea fide confírma, quam beátus Nicoláus Martyr tuus, effúso sáanguine adsérui. Per Dóminum.

Secret

O MOST gracious God, pour forth Thy blessing on these gifts and strengthen us in that faith which blessed Nicholas, Thy Martyr, proclaimed with the outpouring of his blood. Through our Lord.

Commemorations as above.

Postcommunio

FULCIAT nos, quæsumus,
Dómine, iuge grátiae
tuæ præsidium; ut, imi-
tántes beátum Nicoláum
Mártirem tuum, discámus
terréna cuncta pro tui nó-
minis amóre despícere, et
exoptáre cæléstia. Per Dó-
minum.

Postcommunio

WE BESEECH Thee, C
Lord, that the enduring
protection of Thy grace may
sustain us; so that, in imita-
tion of blessed Nicholas, Thy
Martyr, we may learn to des-
pise all earthly things for love
of Thy name, and to strive after
heavenly things. Through our
Lord.

Commemorations as above.

DECEMBER 8

THE IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN MARY

Patroness of the Seraphic Order

*(Double of the First Class, with a Privileged Octave
of the Third Order)*

Although this is not exclusively a Franciscan feast, it has always been celebrated with special solemnity in the Order because Mary, under the title of the Immaculate Conception, is the Order's chief patroness. The doctrine of the Immaculate Conception found ardent defenders among Franciscan theologians, notable among whom is Duns Scotus, "Doctor Marianus," who died in 1308. In 1476 Pope Sixtus IV, a Franciscan, extended the feast to the Universal Church. The solemnity of the Immaculate Conception has for the children of St. Francis a special significance.

Mass as in the Roman Missal.

DECEMBER 9

BL. ELIZABETH BONA AND BL. DELPHINA

Virgins, of the Third Order

(Semi-double)

Elizabeth was born in Waldsee, Wuerttemberg. After a youth of unusual piety, she entered the convent of the Third Order in Reute. Because of her gentle and lovable character, both her own sisters and the people with whom she came in contact gave her the name "Bona," "The Good." Meditation on the Passion of Christ was the chief nourishment of her childlike soul. She died in 1420.

Delphina was the only daughter of a noble French family. After the early death of her parents, her aunt trained her in the way of perfection. At the insistence of the King of Naples, she married the holy Count, St. Elzear. By mutual agreement they lived together in continency, and entered the Third Order. After the death

of her husband, Delphina spent her time in works of piety and charity. Dying in 1360, she found her last resting-place at her husband's side.

Mass Virgines laudent, from the Common of Many Virgins p. 310 of this Supplement), with the first orations.

Commemoration is made of the Octave of the Immaculate Conception, and of the Feria.

The Creed is said because of the Octave of the Immaculate Conception.

Preface of the Blessed Virgin Mary, et te in Conceptione immaculata.

DECEMBER 10

BL. PETER OF SIENA Confessor, of the Third Order (Semi-double)

Peter, an example of the true Christian workingman, was a simple work-maker who sanctified his daily labor by prayer and meditation. He and his wife entered the Third Order, and after her death he lived a retired life until his own death in 1289. He did much for the poor, and became known for his truly Franciscan humility.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

MENTIS nostræ superbiam, quæsumus, Domine, sanctæ humilitatis spiritu deprime: qui cælestibus illustrationibus eximiam beati Petri Confessoris tui humilitatem mirabiliter sublimasti. Per Dominum.

Collect

O LORD, who hast wonderfully exalted the exceeding humility of blessed Peter, Thy Confessor, through heavenly illuminations: we beseech Thee, cast down the pride of our mind by the spirit of holy humility. Through our Lord.

Commemoration is made of the Octave of the Immaculate Conception; of the Feria; and of St. Melchiades, Pope and Martyr.

The Creed is said because of the Octave of the Immaculate Conception.

Preface of the Blessed Virgin Mary, et te in Conceptione immaculata.

DECEMBER 11

BL. HUGOLINE THE HERMIT

*Confessor, of the Third Order**(Semi-double)*

From his youth, Hugoline found his joy in meditation and in reading the Holy Scriptures. In order to attain to Evangelical perfection he entered the Third Order, sold all his possessions and distributed the proceeds to the poor, to widows and orphans. He then retired to solitude and began the life of a hermit. He always ward off the temptations of the devil by calling on the all-powerful help of the Immaculate Virgin. He died in 1373.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

CLEMENTISSIME et misericors Deus, qui beáto Hugolíno Confessóri tuo solitúdinis amórem et evangélicæ paupertátis grátiam conférre dignátus es: concéde nobis fámulis tuis; ut ejúsdem imitántes exémp-la, consequámur et præ-mia. Per Dóminum.

Collect

O GOOD and merciful God who didst graciously bestow on blessed Hugoline, Thy Confessor, the love of solitude and the grace of Evangelical poverty, grant to us, Thy servants, that, imitating his example, we may also receive his rewards. Through our Lord.

Commemoration is made of St. Damasus, Pope and Confessor; of the Octave of the Immaculate Conception; and of the Feria.

The Creed is said because of the Octave of the Immaculate Conception.

Preface of the Blessed Virgin Mary, et te in Conception Immaculata.

DECEMBER 12

THE FINDING OF THE BODY OF
OUR HOLY FATHER FRANCIS*(Major Double)*

After the death of St. Francis, a magnificent basilica was built in Assisi, and the body of the saint was buried deep under the church. The exact spot was kept secret for fear that the precious remains might be stolen. In the course of time, the location of the grave was forgotten. Many excavations were made, but in vain.

At last Pope Pius VII gave permission for a thorough search, and in 1818 the body of St. Francis was found deep in the earth under the high altar. In commemoration of the event, Pope Leo XII instituted today's feast.

Introitus. Ps. 9:14, 15

MISERERE mei, Dómine; vide humilitátem meam, qui exáltas me de portis mortis, ut annúntiem omnes laudatiónes tuas in portis filíæ Sion. *Ps. ibid.: 1.* Confítebor tibi, Dómine, in toto corde meo, narrábo ómnia mirabília tua. *V.* Glória Patri.

Oratio

DEUS, qui pretiósus beáti Patris nostri Francisci Confessóris tui corpus, e ténebris in lucem próferre fecísti: da nobis, quæsumus; ut, ejus intercessiône, e nocte peccatórum edúcti, gressus nostros in viam pacis et justítiæ dirigámus. Per Dóminum.

Introit. Ps. 9:14, 15

HAVE mercy upon me, O Lord: see my humiliation, Thou that liftest me up from the gates of death, that I may declare all Thy praises in the gates of the daughter of Sion. *Ps. ibid.: 1.* I will give praise to Thee, O Lord, with my whole heart: I will relate all Thy wonders. *V.* Glory be to the Father.

Collect

O LORD, who hast caused the precious body of our blessed Father Francis, Thy Confessor, to come forth from darkness to light, grant us, we beseech Thee, that through his intercession, being led out from the night of sin, we may direct our steps in the way of peace and justice. Through our Lord.

Commemoration is made of the Octave of the Immaculate Conception; and of the Feria.

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas.
Gal. 6:14-18

FRATRES: Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. In Christo enim Jesu neque circumcisio áliquid valet, neque præputium,

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians. *Gal. 6:14-18*

BRETHREN: But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision avail-eth anything, nor uncircumci-

sed nova creatúra. Et quicumque hanc régulam secuti fuerint, pax super illos, et misericórdia, et super Israël Dei. De cétero nemo mihi moléstus sit: ego enim stigmata Dómini Jesu in corpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

Graduale. Sap. 3:1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos tormentum mortis. *V.* Visi sunt óculis insipientium mori, illi autem sunt in pace.

Allelúja, allelúja. *V. Ps. 33:21.* Custódit Dóminus ómnia ossa eórum, unum ex his non conterétur. Allelúja.

✠Sequéntia sancti Evangélíi secúndum Matthæum.
Matth. 11:25-30

IN ILLO témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondisti hæc a sapiéntibus, et prudéntibus, et revelásti ea párvulis. Ita, Pater: quóniam sic fuit plácitum ante te. Ómnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me, omnes, qui laborátis, et oneráti estis, et ego reficiam vos. Tóllite jugum meum

sion, but a new creature. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gradual. Wisd. 3:1-3

The souls of the just are in the hand of God, and the torment of death shall not touch them. *V.* In the sight of the unwise they seemed to die, but they are in peace.

Alleluia, alleluia. *V. Ps. 33:21.* The Lord keepeth all their bones; not one of them shall be broken. Alleluia.

✠Continuation of the holy Gospel according to Matthew.
Matt. 11:25-30

AT THAT time: Jesus answered and said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the Son, but the Father: neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor, and are bur-

super vos, et discite a me, quia mitis sum, et humilis corde: et inveniētis requiem animabus vestris. Jugum enim meum suāve est, et onus meum leve.

dened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest to your souls. For My yoke is sweet and My burden light.

The Creed is said.

Offertorium. 4 Reg. 23:18

Dimitte eum, nemo commoveat ossa ejus: et intācta mansērunt ossa illius.

Offertory. 4 Kings 23:18

Let him alone, let no man move his bones; and his bones were left untouched.

Secreta

TUA, Dómine, munéribus altária cumulámus illius córporis Inventiōnem honóre débito recolētes, in quo prærogatíva mirábili, passiōis tuæ sacra Stigmata renovásti. Qui vivis.

Secret

O LORD, we place these gifts on Thine altar, in order to celebrate with due honor the finding of that body on which Thou, through a wonderful prerogative, didst renew the sacred Stigmata of the Passion. Who livest.

Commemorations as above.

Preface of our Holy Father Francis, as on the feast of October 4.

Communio. Job 11:18, 19

Defóssus, secúrus dórmies; requiēscēs, et non erit qui te extérreat.

Communion. Job 11:18, 19

Being buried, thou shalt sleep secure; thou shalt rest, and there shall be none to make thee afraid.

Postcommunio

CÆLÉSTIBUS, Domine, refécti mystériis, te supplíciter exorámus: ut, beáti Patris nostri Francísci méritis et intercessióne, per ejus vestígia gradiētes, æténa gáudia cónsequi mereámur. Per Dóminum.

Postcommunio

O LORD, refreshed with the heavenly mysteries, we humbly implore Thee that by the merits and intercession of our blessed Father Francis, following in his footsteps, we may attain to everlasting joy. Through our Lord.

Commemorations as above.

DECEMBER 14

BL. CONRAD OF OFFIDA AND
BL. BARTHOLD OF SAN GIMIGNANO

*Confessors, of the First and Third Orders
(Semi-double)*

After a blameless youth, Conrad entered the Franciscan Order and became an outstanding preacher. He devoted himself with the greatest zeal to prayer, meditation and mortification. He so faithfully followed the example of our Seraphic Father that he was called a second Francis. His death occurred in 1306.

Barthold was a secular priest, and as a pastor, showed remarkable zeal for souls. He was stricken with leprosy at the age of fifty-two, whereupon he resigned from his pastoral cure, and having been clothed with the habit of the Third Order, went to a nearby leper hospital. There, for twenty years, he bore his illness with heavenly patience and holy joy, dying in 1300.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of the Octave of the Immaculate Conception; and of the Feria.

The Creed is said because of the Octave of the Immaculate Conception.

Preface of the Blessed Virgin Mary, et te in Conceptione Immaculata.

DECEMBER 23

BL. NICHOLAS FACTOR
*Confessor, of the First Order
(Double)*

Nicholas was born in Valencia, Spain, and from his youth led a holy life. He assisted the poor and served the afflicted. In order to convert sinners through his preaching, he, as a Franciscan priest, led a life of strict penance. He cherished a special devotion to the suffering Saviour, the Blessed Sacrament and the Blessed Virgin Mary. He was called to his heavenly reward in 1583.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui beátum Nicoláum Confessórem tuum, ineffábili caritátis tuæ igne succénsum, te puro corde sectári fecísti: da no-

Collect

O GOD, who hast caused blessed Nicholas, Thy Confessor, inflamed with an indescribable ardor of love for Thee, to follow Thee with a pure

bis fámulis tuis; ut, eódem spírítu repléti et caritáte fervéntes, viam mandatórum tuórum inoffénso pede curámus. Per Dóminum.

heart: grant to us, Thy servants, that, filled with the same spirit and burning with the same love, we may run the way of Thy commandments with secure steps. Through our Lord.

Commemoration is made of the Feria.

Secreta

Secret

DIVINI illius amoris incéndio, quæsumus, Dómine, hæc sacrosáncta mystéria júgiter nos infláment, quo beátus Nicoláus, éadem peragéndo, mirábiliter æstuábat. Per Dóminum.

MAY these holy mysteries ever inflame us, we beseech Thee, O Lord, with the ardor of that love with which blessed Nicholas wonderfully burned while performing them. Through our Lord.

Commemoration as above.

Postcommunio

Postcommunio

ANGELÓRUM pane nutriti, et supérna dulcédine perfúsi, te, Dómine, suppliciter exorámus; ut, beáti Nicolái intercessióne et exémplo, corda nostra a terrénis cupiditatibus sint líbera, et ad cæléstia semper aspírent. Per Dóminum.

NOURISHED with the Bread of Angels and filled with heavenly sweetness, we humbly beseech Thee, O Lord, that through the intercession and example of blessed Nicholas our hearts may be free from worldly desires and always aspire to heavenly things. Through our Lord.

Commemoration as above.

DECEMBER 30

BL. MARGARET OF COLONNA AND BL. MATTHIA OF NAZAREI

Virgins, of the Second Order

(Semi-double)

Margaret was born in Rome of the noble family of Colonna. In her childhood she lost her parents; thereafter, turning her back on all earthly things, she retired to a lonely mountain near Palestrina; there, until her death in 1284, she lived a life of penance and charity according to the Rule of St. Clare.

Matthia was the daughter of a distinguished Roman family. Her father wished her to marry, but she fled to the convent of the Poor Clares in her native city. She soon reached such a degree of perfection that she was elected superior. For forty years she administered this office with great holiness. The wealth she inherited

from her father was employed exclusively for holy and charitable purposes. Frequently meditating on the sufferings of Christ, she led a strict life of penance until her death in 1320.

Mass Virgines laudent, from the Common of Many Virgins (p. 310 of this Supplement), with the second orations.

Commemoration is made of the Octave of the Nativity.

The Creed is said because of the Octave of the Nativity.

Preface and Communicantes of the Nativity.

FEASTS OF JANUARY

THE SUNDAY BETWEEN THE FEASTS OF THE CIRCUMCISION
AND EPIPHANY, OR, IF NO SUNDAY FALLS BETWEEN THEM,
JANUARY 2

THE MOST HOLY NAME OF JESUS

(Double of the Second Class)

This feast owes its origin to the Franciscan saints, Bernardine of Siena, John Capistran, James of the March, Leonard of Port Maurice, Bl. Matthew of Girgenti and Bl. Gabriel Feretti. All were great lovers and preachers of the Most Holy Name of Jesus. In 1530 Pope Clement VII gave the Franciscans a special feast to honor the Holy Name. Pope Innocent XIII in 1721 extended it to the Universal Church.

Mass as in the Roman Missal.

The last Alleluia of the Gradual is omitted and the following is said:

Sequentia

Sequence

To be omitted in Votive Masses

LAUDA, Sion, Salvat6ris
Jesu nomen, et amoris.
Toto cordis jubilo.

Nomen sanctum nos amare
Decet semper, et laudare
Absque mentis nubilo.

Jesu, nomen potestatis,
Atque aeternae majestatis,
Summi Patris brachium.

SION, lift thy voice and raise
To thy Saviour hymns of
praise;
With joyful heart His Name
adore.

Meet it is for us to render
To that Name, so sweet and
tender,
Love and praise for evermore.

Full of majesty Thy Name;
Boundless power doth it claim—
Mighty arm of God our King.

Cælos fecit, terræ molem
esu nomen, atque solem,
it cælêste gáudium.

Angelórum ingens cætus,
'rotoplastésque perféctus
'uit Jesu nómine.

It aquárum magni fontes,
unt immíssi super montes,
usto rerum órđine.

n Ægýpto fecit signa
esu nomen, et malígna
'érdidit prodígia.

cisso pélagó, transvéxit
sraélem, et demérsit
Ióstium insígnia.

Iujus nóminis virtúte
uperbórum sunt destrúctæ
dæmonum poténtiæ.

imulácula idolórum
unt evérsa, tyrannórum
'ractæ violéntiæ.

esu nomen figurátum,
'cheménter exspectátum
atrúrum desidério.

evelátum nobis quidem
dedit spem, amórem, fidem,
fáximo mystério.

By that Name was earth created,
And the laws of nature stated;
Sun and sky its praises sing.

Angels bright, with love aflame,
Took their form at Jesus' Name;
Mankind, too, did thence pro-
ceed.

That the mighty waters' fountains
Are discharged above the moun-
tains
By just laws, Thy Name de-
creed.

Jesus' Name in Egypt wrought
Wondrous things, and brought
to naught
All the works of Satan's pride.

Israel's host by Thee was
guided
Through the sea which Thou
divided;
Egypt perished in the tide.

By the power of Thy Name,
Demons proud are put to shame
And their might is overthrown;

Images of idols shattered;
Their tyrannic priesthood scat-
tered,
Now Thy sovereign power must
own.

Jesus, Lord, Thy holy Name
Earth and heaven now acclaim
As the long-desired One.

That which mystery concealed,
Faith and hope and love re-
vealed
Through the everlasting Son.

Nomen ergo hoc amándum
Toto corde, et adorándum
Omni reveréntia.

In advérsis nomen sanctum
Invocétur: Jesu tantum
Áderit præsentia.

Præsentia Deitátis,
Et totíus bonitátis,
Dulcis Jesus áderit.

Fugat morbos et livóres,
Sed et ánimi languóres,
Jesus ubi vénerit.

Veni ergo, Jesu bone,
Et te cordi nostro pone
Nóbile signáculum. Amen.
Allelúja.

Worthy is Thy Name of love;
All below and all above
Thee adore in faith profound.

Let us not in trials dis sever;
Jesus' Name hath power for
ever
Sin and darkness to confound.

Jesus, be Thou ever near,
Sweetest Presence and most
dear —
All our joy and rapture blest.

Soul and body are restored
When our Jesus, gracious Lord
Deigns within our hearts to rest.

Jesus, Lord, our souls are yearn-
ing!
Jesus, come, Thy dear Name
burning
On our hearts, and make us
Thine. Amen. Alleluia.

JANUARY 2

BL. BENTIVOLIUS OF BONI AND BL. GERARD CAGNOLI

*Confessors, of the First Order
(Semi-double)*

Bentivolius was received into the Order by St. Francis himself. He was distinguished by his love of prayer, humility, obedience, charity toward the sick and poor, and zeal for the salvation of souls. He died in 1231.

For fourteen years Gerard took care of his invalid mother with self-sacrificing love. After her death he distributed his possession among the poor and made a pilgrimage to the shrines of Italy. Stirred by the sanctity and miracles of the holy Franciscan bishop Louis of Toulouse, he entered the Order as a lay-brother. To the time of his death in 1342 he distinguished himself especially through his love for the poor.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made of the Octave Day of St. Stephen Protomartyr.

Preface of the Nativity.

JANUARY 4

BL. ANGELA OF FOLIGNO

*Widow, of the Third Order**(Semi-double)*

Angela was born in 1248 in Foligno, Italy. In her youth and after her early marriage she lived only for the pleasures of this world. Then suddenly, one after another, her mother, her husband and all her children died. Divine grace then brought about her conversion. She distributed her wealth among the poor and entered the Third Order. From then on she devoted herself entirely to the works of penance and charity. Purified by exterior and interior sufferings, she advanced to a high degree of perfection. She was favored with extraordinary graces and divine manifestations. In Foligno she founded a Congregation of Sisters of the Third Order. Her death occurred in 1309.

Mass Cognovi, from the Common of a Holy Woman, in the second place, with the following:

Oratio

DEUS, dulcédo córdium
et lumen beatórum, qui
beátam Ángelam fámulam
tuam mira rerum cæléstium
contemplatióne recreásti:
concéde; ut, ipsíus méritis
et intercessióne, ita te cog-
noscámus in terris, ut in re-
velatióne glóriæ tuæ gaudé-
re mereámur in cælis. Per
Dóminum.

Collect

O GOD, Thou Sweetness of
hearts and Light of the
blessed, who didst refresh
blessed Angela, Thy handmaid,
with wonderful contemplation
of heavenly things: grant that
through her intercession and
merits we may so know Thee
on earth as to deserve to re-
joice in heaven in the manifes-
tation of Thy glory. Through
our Lord.

Commemoration is made of the Octave Day of the Holy Innocents.

Preface of the Nativity.

JANUARY 14

BL. ODORIC OF PORDENONE, BL. ROGER OF TODI
AND BL. GILES OF LORENZANA*Confessors, of the First Order**(Double)*

Odoric was born in Pordenone, Italy. He entered the Franciscan Order and prepared himself for the life of a missionary by diligent study, zealous prayer and strict penance. In order to win souls for Christ he went to the Orient and traveled through Trebizond, Armenia, East India and China as far as Tibet. From there he turned

toward Persia, intending to return home to ask the Pope for new companions in his missionary labors. On the way to Avignon in 1331, he fell ill and died at a monastery in Udine.

Roger was one of the first companions of St. Francis, and was ever a faithful imitator of his spiritual father. St. Francis loved him especially for his charity and piety. His death occurred in 1237.

Giles had been pious from his earliest childhood. He entered the Franciscan Order in his native town of Lorenzana, and obtained permission to build a hermitage near the monastery where he spent his life in prayer, penance and meditation until his death in 1518. He possessed rare keenness of intellect, and ever remained firm and undaunted in the face of violent attacks of the devil.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made of St. Hilary, Bishop and Doctor; and of St. Felix, Priest and Martyr.

The Creed is said because of the commemorated feast.

JANUARY 16

STS. BERARD, PETER, ACCURSIUS, ADJUTUS AND OTTO

Protomartyrs of the Seraphic Order (Major Double)

One of the greatest desires of St. Francis was to convert the Saracens. In 1212 he himself wished to go as a missionary to Morocco, but illness prevented him from reaching his goal. In 1219, therefore, he sent five young Franciscans, under the leadership of Brother Vitalis. The latter became ill in Portugal and was forced to remain behind. The other five friars reached Morocco, preached the doctrine of Jesus Christ and refuted the teachings of Mohammed. Thereupon they were cast into prison and cruelly executed, in the early part of 1220. Through the death of these five protomartyrs, the Order received its baptism of blood even during the lifetime of our holy Founder.

Introitus. Ps. 33:20, 21

MULTAE tribulationes
justorum, et de his
omnibus liberavit eos Dó-
minus. Dóminus custódit
omnia ossa eórum, unum ex
his non conterétur. *Ps.*
ibid.:1. Benedícám Dómi-
num in omni témpore, sem-
per laus ejus in ore meo.
V. Glória Patri.

Introit. Ps. 33:20, 21

MANY are the afflictions of
the just, but out of them
all will the Lord deliver them.
The Lord keepeth all their
bones, not one of them shall be
broken. *Ps. ibid.:1.* I will bless
the Lord at all times, His praise
shall be always in my mouth.
V. Glory be to the Father.

Oratio

DEUS, qui sanctórum Mártýrum tuórum Berárdi, Petri, Accúrsii, Adjúti atque Othónis glorióso certámine Órdinis Minórum inítia consecrásti: concéde nobis fámulis tuis; ut, quorum triúmphis lætámur, eórum virtútes imitémur. Per Dóminum.

Commemoration is made of St. Marcellus I, Pope and Martyr.

Léctio Epístolæ beáti Pauli Apóstoli ad Corínthios.
1 Cor. 4:9-14

FRATRES: Spectáculum facti sumus mundo, et ángelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infírmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledícimur, et benedícimus: persecutiónem pátimur, et sustinémus: blasphemámur, et obsecrámus: tamquam purgaménta huius mundi facti sumus, ómnium perip-séma usque adhuc. Non ut confúdam vos, hæc scribo, sed ut fílios meos caríssimos móneo: in Christo Jesu Dómino nostro.

Collect

O GOD, who hast consecrated the beginnings of the Order of Friars Minor by the glorious struggle of Thy holy Martyrs, Berard, Peter, Accursius, Adjutus and Otto: grant to us, Thy servants, that we may imitate their virtues in whose triumphs we rejoice. Through our Lord.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. 1 Cor. 4:9-14

BRETHREN: We are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise to Christ; we are weak, but you are strong; you are honorable, but we without honor. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode. And we labor, working with our own hands; we are reviled, and we bless; we are persecuted, and we suffer it. We are blasphemed, and we entreat; we are made as the refuse of this world, the off-scouring of all even until now. I write not these things to confound you; but I admonish you as my dearest children, in Christ Jesus our Lord.

Graduale. Ps. 78:10, 2

Víndica, Dómine, sanguínem Sanctórum tuórum qui effúsus est. *V.* Posuérunť morticina servórum tuórum, Dómine, escas volatílibus cæli; carnes Sanctórum tuórum, béstiis terræ.

Allelúja, allelúja. *V.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja.

Gradual. Ps. 78:10, 2

O Lord, revenge the blood of Thy saints which hath been shed. *V.* They have given the dead bodies of Thy servants to be meat for the fowls of the air: the flesh of Thy saints for the beasts of the earth.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world: it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

After Septuagesima, the Alleluia and the following Verse are omitted, and the Tract is said.

Tractus. Ps. 125:5, 6

Qui sémant in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, míténtes sémina sua. *V.* Veniéntes autem vénient cum exsultatíone, portántes manípulos suos.

Tract. Ps. 125:5, 6

They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

In Votive Masses during Paschal Time, after the Epistle the following is said:

Allelúja, allelúja. *V. Ps. 78:10, 2.* Víndica, Dómine, sanguínem Sanctórum tuórum, qui effúsus est. Allelúja. *V.* Posuérunť morticina servórum tuórum, Dómine, escas volatílibus cæli; carnes Sanctórum tuórum, béstiis terræ. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.

Matth. 10:16-22

IN ILLO témpore: Dixit Jesus discípulis suis: Ecce ego mitto vos sicut oves in

Alleluia, alleluia. *V. Ps. 78:10, 2.* O Lord, revenge the blood of Thy saints which hath been shed. Alleluia. *V.* They have given the dead bodies of Thy servants to be meat for the fowls of the air: the flesh of Thy saints for the beasts of the earth. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.

Matt. 10:16-22

AT THAT time: Jesus said to His disciples, Behold I send you as sheep in the midst

médio lupórum. Estóte ergo prudentes sicut serpentes, et simplices sicut columbæ. Cavete autem ab hominibus. Tradent enim vos in conciliis, et in synagógis suis flagellábunt vos: et ad præsides, et ad reges ducémini propter me in testimónium illis, et gentibus. Cum autem tradent vos, nolíte cogitare quómodo, aut quid loquámini: dábitur enim vobis in illa hora, quid loquámini. Non enim vos estis, qui loquimini, sed Spíritus Patris vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insúrgent filii in paréntes, et morte eos afficient: et éritis odio ómnibus propter nomen meum: qui autem perseveráverit usque in finem, hic salvus erit.

Offertorium. Sap. 3:1, 2, 3

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipientium mori, illi autem sunt in pace, allelúja.

Secreta

PRO pretiósá, Dómine, tuórum morte Sanctórum sacrificium istud offérimus: quo opem tuam nostris temporibus cleménter impéndas, et grátiam nobis veræ devoti-
onis exhibeas. Per Dó-
ninum.

of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for My sake, for a testimony to them and to the gentiles. But when they shall deliver you up, take no thought how or what to speak; for it shall be given you in that hour what to speak: for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against the parents, and shall put them to death; and you shall be hated by all men for My name's sake: but he that shall persevere unto the end, he shall be saved.

Offertory. Wisd. 3:1, 2, 3

The souls of the just are in the hand of God, and the torment of evil shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

Secret

WE OFFER Thee this sacrifice in commemoration of the precious death of Thy saints, O Lord, through which, in Thy mercy, grant help to our era, and show to us the grace of true devotion. Through our Lord.

Commemoration as above.

Communio. Luc. 12:4

Dico autem vobis amícis meis: Ne terreámini ab his qui vos persequúntur.

Postcommunio

CÆLÉSTIA, Dómine, quæ súmpsimus, vitam nobis tríbuant sempitérnam: quam cum sanctórum Mártyrum tuórum Berárdi, Petri, Accúrsii, Adjúti, et Othónis gloriósis méritis implorámus. Per Dóminum.

Commemoration as above.

Communion. Luke 12:4

And I say to you, My friends: be not afraid of them who persecute you.

Postcommunio

MAY the heavenly gifts, O Lord, which we have received give us eternal life; for which we earnestly pray through the glorious merits of Thy holy Martyrs, Berard, Peter, Accursius, Adjutus and Otto. Through our Lord.

JANUARY 19

BL. THOMAS OF CORA, BL. CHARLES OF SEZZA
AND BL. BERNARD OF CORLEONE

*Confessors, of the First Order
(Double)*

Thomas was born in Cora, Italy. He was considered a saint even in his youth, and after the death of his parents, he entered the Franciscan Order and became a priest. Through the practice of penance and mortification, he attained a spotless purity. He was especially devoted to the Blessed Virgin Mary and to Jesus Crucified. God granted him the privilege of converting many sinners. He passed from this life in 1729.

Charles was born in Sezza, Italy, the son of poor peasants. From his youth he strove to imitate the example of the saints, and he early took the vow of chastity. During a serious illness he promised to enter a religious order if he should recover. After he had regained his health he became a Franciscan lay-brother and led a most perfect life, dying in 1670.

Bernard, born in Corleone, Sicily, learned the shoemaker's trade from his father, but swordplay was his delight. One day he seriously wounded his adversary in a duel, and filled with remorse, fled from home and entered a Capuchin monastery as a lay-brother. Here he led a life of the strictest penance and almost superhuman mortification until his death in 1667.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of Sts. Marius, Martha, Audifa: and Abachum, Martyrs; and of St. Canute the King, Martyr

JANUARY 23

THE ESPOUSALS OF THE BLESSED VIRGIN MARY
WITH ST. JOSEPH*(Major Double)*

John Gerson, the famous Chancellor of the University of Paris, was one of the first to promote this feast in honor of our Lady's espousals. It was celebrated in the beginning of the fifteenth century at Chartres, and in 1537 Pope Paul III permitted the Franciscans to celebrate it. It was eventually extended to several other groups. In 1913 it was removed from the Church calendar but in 1928 the Franciscans were again permitted to celebrate it.

Introitus

SALVE, sancta Parens!
enixa puérpera Regem,
qui cælum terrámque regit
in sæcula sæculórum. *Ps.*
44:2. Eructávit cor meum
verbum bonum, dico ego
ópera mea Regi. *V.* Glória
Patri.

Oratio

FÁMULIS tuis, quæsumus,
Dómine, cæléstis grátiae
munus impertíre: ut, quibus
beátæ Vírginis Partus éxstitit
salútis exórdium; Desponsatiónis
ejus votíva solémnitas pacis
tribuat incrementum. *Per Dóminum.*

Introit

HAIL, holy parent, Mother
who didst bring forth the
King who ruleth heaven and
earth for ever. *Ps.* 44:2. My
heart hath uttered a good
word, I speak my works to the
King. *V.* Glory be to the Fa-
ther.

Collect

GRANT to Thy servants, O
Lord, the gift of heavenly
grace; that to those for whom
the motherhood of the Blessed
Virgin served as the beginning
of salvation, this votive solemnity
of her espousals may bring
an increase of peace. Through
our Lord.

The second Collect is of St. Joseph.

Oratio

SANCTÍSSIMÆ Genitricis
tuæ Sponsi, quæsumus,
Dómine, méritis adjuvémur:
ut, quod possibilitas nostra
non óbtinet; ejus nobis in-
tercessióne donétur. *Qui*
vivis.

Third Collect

MAY we be helped through
the merits of the spouse
of Thy most holy Mother, we
beseech Thee, O Lord; so that
what we do not obtain through
our own strength may be given
us through his intercession.
Who livest.

*Commemoration is made of St. Raymond Pennafort, Con-
fessor; and of St. Emerentiana, Virgin and Martyr.*

Lectio libri Sapientiae.

Prov. 8:22-35

DOMINUS possédit me in initio viarum suarum, antequam quidquam faceret a principio. Ab aeterno ordinata sum et ex antiquis, antequam terra fieret. Nondum erant abyssi, et ego jam concepta eram; necdum fontes aquarum eruperant, necdum montes gravi mole constiterant, ante colles ego parturiebar: adhuc terram non fecerat, et flumina, et cardines orbis terrae. Quando praeparabat caelos aedera, quando certa lege et gyro vallabat abyssos, quando aethera firmabat sursum et librabat fontes aquarum, quando circumdabat mari terminum suum, et legem ponebat aquis ne transirent fines suos, quando appendebat fundamenta terrae: cum eo eram, cuncta componens, et delectabar per singulos dies, ludens coram eo omni tempore, ludens in orbe terrarum. Et deliciae meae esse cum filiis hominum. Nunc ergo, filii, audite me: Beati qui custodiunt vias meas! Audite disciplinam, et estote sapientes, et nolite abjicere eam. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei! Qui me in-

Lesson from the book of Wisdom.

Prov. 8:22-35

THE Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of water as yet sprung out; the mountains with their huge bulk had not as yet been established; before the hills I was brought forth. He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was present; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of water; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world. And my delights were to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me and that watcheth daily at my gates, and waiteth at the post:

enerit inveniet vitam, et
auriet salutem a Domino.

Graduale

Benedicta et venerabilis
s, Virgo Maria! quæ sine
actu pudoris inventa es
mater Salvatoris. V. Virgo
Dei Genitrix, quem totus
mon capit orbis in tua se
lausit viscera factus Homo.

Allelúja, allelúja. V. Fe-
x es, sacra Virgo Maria, et
mni laude dignissima; quia
x te ortus est sol justitiæ,
Christus Deus noster. Alle-
lja.

*After Septuagesima, the Alleluia and the following Verse
are omitted, and the Tract is said.*

Tractus

Gaude, Maria Virgo, cun-
is hæreses sola interemisti.
V. Quæ Gabriélis Archán-
eli dictis credidisti. V.
hum virgo, Deum et Hó-
minem genuisti, et post par-
um virgo inviolata perman-
sti. V. Dei Genitrix, in-
tercede pro nobis.

• Sequéntia sancti Evangélii
secúndum Matthæum.

Matth. 1:18-21

QUM esset desponsata
mater Jesu Maria Jo-
seph, antequam convenirent,
inventâ est in útero habens
: Spíritu Sancto. Joseph

of my doors. He that shall
find me, shall find life, and
shall have salvation from the
Lord.

Gradual

Thou art blessed and vener-
able, O Virgin Mary, who with-
out any violation of purity
wast found to be the Mother
of the Saviour. V. O Virgin
Mother of God, He whom the
whole world doth not contain,
being made Man, enclosed Him-
self in thy womb.

Alleluia, alleluia. V. Happy
art thou, O sacred Virgin Mary,
and most worthy of all praise,
for from thee arose the Sun of
Justice, Christ our God. Alle-
luia.

Tract

Rejoice, O Virgin Mary,
thou alone hast destroyed all
heresies. V. Who didst believe
the words of the Archangel
Gabriel. V. Whilst a Virgin,
thou didst bring forth God
and Man, and after childbirth
didst remain a virgin unde-
filed. V. Mother of God, in-
tercede for us.

✠ Continuation of the holy
Gospel according to Matthew.

Matt. 1:18-21

WHEN as Jesus' Mother,
Mary was espoused to Jo-
seph, before they came together,
she was found with child of
the Holy Ghost. Whereupon

autem vir ejus, cum esset justus et nollet eam tradúcere, vóluit occúlte dimíttere eam. Hæc autem eo cogitánte, ecce Ángelus Dómini appáruit in somnis ei, dicens: Joseph, fili David, noli timére accípere Mariám cónjugem tuam; quod enim in ea natum est, de Spíritu Sancto est. Páriet autem filium, et vocábis nomen ejus Jesum; ipse enim salvum fáciat pópulum suum a peccátis eórum.

Joseph, her husband, being just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son; and thou shalt call His name Jesus. For He shall save His people from their sins.

The Creed is said.

Offertorium

Beáta es, Virgo María, quæ ómnium portásti Creatórem! genuísti qui te fecit, et in ætérnum pérmanes virgo.

Secreta

UNIGÉNITI tui, Dómine, nobis succúrrat humanitas: ut, qui natus de Vírgine, matris integritátem non mínuit sed sacrávit; in Desponsatiónis ejus solénniis, nostris nos piáculis éxuens, oblatiónem nostram tibi fáciat accéptam Jesus Christus Dóminus noster. Qui tecum vivit.

Secreta

DÉBITUM tibi, Dómine, nostræ réddimus servitútis, supplíciter exorántes:

Offertory

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things! Thou didst bring forth Him who made thee, and thou remainest a virgin for ever.

Secret

O LORD, may the Humanity of Thine only-begotten Son help us; so that He who being born of a Virgin, did not destroy the integrity of His Mother but sanctified it, making during the solemnity of his espousals, freeing us from our guilt, make acceptable to Thee our oblation, Jesus Christ, our Lord. Who liveth and reigneth with Thee.

Second Secret

O LORD, we pay Thee the debt of our service, humbly imploring Thee to prote

it, suffrágiis beáti Joseph,
 sponsi Genitrícis Fílii tui
 esu Christi Dómini nostri,
 n nobis tua múnera tueáris,
 b cuius venerándam com-
 memoratióem laudis tibi
 óstias immolámus. Per
 úndem Dóminum.

Thy gifts in us, by the interces-
 sion of blessed Joseph, the
 spouse of the Mother of Thy
 Son, our Lord Jesus Christ, in
 whose honor and commemora-
 tion we immolate this sacrifice
 of praise to Thee. Through the
 same Jesus Christ.

Commemorations as above.

Preface of the Blessed Virgin, et te in Desponsatione.

Communio

Beáta viscera Mariæ Vir-
 ginis, quæ portavérunt ætérni
 patris Fílium!

Postcommunio

IMPSSIMUS, Dómine,
 celebritátis ánnuæ vo-
 va sacraménta: præsta,
 uæsumus; ut et temporális
 itæ nobis remédia præbeant
 : ætérnæ. Per Dóminum.

Postcommunio

ADESTO nobis, quæsu-
 mus, miséricors Deus:
 ; intercedénte pro nobis
 : áto Joseph Confessóre;
 ia circa nos propitiátus
 ona custódi. Per Dóminum.

Communion

Blessed is the womb of the
 Virgin Mary, which bore the
 Son of the Eternal Father!

Postcommunio

O LORD, we have received
 the votive sacraments of
 this yearly commemoration;
 grant, we beseech Thee, that
 they may afford remedies for
 both our temporal and our
 eternal life. Through our Lord.

Second Postcommunio

ASSIST us, we beseech Thee,
 O merciful God, and through
 the intercession of blessed Jo-
 seph, Thy Confessor, in our
 behalf, mercifully protect what
 Thou hast given us. Through
 our Lord.

Commemorations as above.

JANUARY 30

ST. HYACINTHA OF MARISCOTTI

*Virgin, of the Third Order
 (Major Double)*

Hyacintha was the daughter of the Count of Mariscotti. After
 idle, pleasure-seeking life, she entered the convent of the Third
 Order at Viterbo. Here she continued her worldly life for ten years,
 and caused great scandal to all. Suddenly she fell seriously ill,

and the stern reproofs of her confessor made such a deep impression on her that from then until her death in 1640 she lived a life of strict penance and devoted herself to the works of charity.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui beátam Hyacintham Virginem tuam jugis mortificationis, et caritatis victimam effecisti: ejus nobis exémplo et intercessióne concéde; ut peccáta nostra deflere et te semper diligere valeámus. Per Dóminum.

Collect

O GOD, who didst make blessed Hyacintha, Thy Virgin, a victim of constant mortification and of charity grant that through her example and intercession we may be able to weep for our sins and ever to love Thee. Through our Lord.

Commemoration is made of St. Martina, Virgin and Martyr.

JANUARY 31

BL. LOUISE ALBERTONI
AND BL. PAULA GAMBARA-COSTA

*Widows, of the Third Order
(Double)*

Louise had wished to dedicate herself to God in perpetual chastity but at the insistence of her parents she married. After the death of her husband, she saw that her children were provided for and then took the habit of the Third Order. She gave all her possessions to the poor, so that she might live in absolute poverty, and practised extreme penance until her death in 1503.

Paula was the daughter of an illustrious family of Brescia, Italy. According to the wish of her parents she married a young count, and shortly afterward entered the Third Order. She despised the riches, honors and joys of this world and dedicated herself entirely to the works of mercy. In order to help the poor, she deprived herself of all but the most necessary food and clothing. This brought about the disapproval of her husband, and he despised her so openly that she became an object of ridicule even to her own servants. Through meditating on the sufferings of Christ, she obtained strength to bear her ordeal, and at last brought about the conversion of her husband. She passed to her heavenly reward in 1515 at the age of forty-two.

Mass Domine Deus, from the Common of Many Holy Women not Martyrs, in the second place (p. 320 of the Supplement), with the first orations.

Commemoration is made of St. John Bosco, Confessor.

FEASTS OF FEBRUARY

FEBRUARY 1

BL. EUSTOCHIUM AND BL. VERIDIANA

*Virgins, of the Second and Third Orders**(Double)*

Eustochium was born in Messina, Italy. She entered the convent of the Poor Clares in her native city and there lived an exemplary life. Through constant meditation on the sufferings of Christ, she became a model of penance and mortification. She was especially devoted to the Eucharistic Lord and the Blessed Virgin Mary. She died in 1491.

Veridiana lived a life of piety from her childhood. She undertook pilgrimage to Compostella and Rome, and upon her return decided to spend the rest of her life in a narrow cell. After a period of trial she received the habit of the Third Order from St. Francis himself, who taught her many secrets of the hidden life of solitude. She died in 1242, reciting the Penitential Psalms.

Mass Virgines laudent, from the Common of Many Virgins p. 310 of this Supplement), with the second orations.

Commemoration is made of St. Ignatius, Bishop and Martyr.

FEBRUARY 3

BL. MATTHEW OF GIRGENTI

*Bishop and Confessor, of the First Order**(Semi-double)*

Matthew was born at Girgenti in Sicily. After a youth spent in innocence and piety he joined the Conventuals. He was sent to Spain where he advanced rapidly in learning and sanctity. Having joined the Observants, as the companion of St. Bernardine of Siena, he helped spread devotion to the Holy Name of Jesus. He was elected bishop of his native city, but after a time begged to be freed from his duties. He returned to the monastery and died shortly afterward (in 1451), worn out by his long and hard labors for the good of the Church.

Mass Sacerdotes tui, from the Common of a Confessor Pontiff, in the second place, with the following:

Oratio

DA, QUÆSUMUS, omnipotens Deus, interveniente beato Matthæo Confessore tuo atque Pontifice: ut sicut ipse sanctissimi nominis Filii tui Jesu amore

Collect

GRANT us, we beseech Thee, O almighty God, at the intercession of blessed Matthew, Thy Confessor and Pontiff, that being inflamed with the same love of the Holy

flagravit, ita nos, eodem accensi, studeamus calcare terrena et amare cælestia. Per eundem Dominum.

Name of Thy Son, Jesus, with which he burned, we may strive to despise earthly things and to love heavenly things. Through the same Jesus Christ.

Commemoration is made of St. Blaise, Bishop and Martyr

FEBRUARY 4

ST. JOSEPH OF LEONISSA

Confessor, of the First Order

(Major Double)

Joseph was born at Leonissa in Italy. After a blameless youth he entered the Capuchin Order and lived a life of poverty and penance. His zeal for souls drew him to Constantinople to preach to the Christian slaves. After two years of successful labor, he was taken captive by the Turks. They hanged him on a high gibbet by his right hand and foot, and underneath kindled a slow fire, thinking in this way to suffocate him gradually. After three days of agony, an angel set him free. He returned to Italy and labored there for twenty years as a preacher, until his holy death in 1612.

Mass Justus, from the Common of a Confessor not Pontiff, in the second place, with the following:

Oratio

DEUS fideliū remunerātor servōrum, qui beatum Josēphum eximium in evangēlica prædicatione operarium effecisti: ejus, quæsumus, intercessionē concede; ut a grato tibi servitio numquam cessemus in terris, et plenam a te mercedem recipiamus in cælis. Per Dominum.

Collect

O GOD, Thou rewarder of faithful servants, who didst make blessed Joseph distinguished laborer in the preaching of the Gospel: grant us, we beseech Thee, through his intercession, that on earth we may never desist from service pleasing to Thee, and that we may obtain from Thee a full reward in heaven. Through our Lord.

Commemoration is made of St. Andrew Corsini, Bishop and Confessor.

Gospel Designavit Dominus, as on the Feast of St. Leonard of Port Maurice, November 26.

Secreta

LAUDIS tibi, Domine, hostias immolamus in tuorum commemoratione Sancto-

Secret

WE IMMOLATE to Thee, O Lord, the hosts of praise in commemoration of

um: quibus nos et præsén- ibus éxui malis confídimus, et futúris. Per Dóminum.	Thy saints; and we trust that by them we may be freed from both present and future evils. Through our Lord.
--	--

Commemoration as above.

Postcommunio

REFÉCTI cibo potúque
cælésti, Deus noster, te
úpplices exorámus: ut, in
ujus hæc commemoratióne
percépimus, ejus muniámur
et précibus. Per Dóminum.

Postcommunio

REFRESHED with heav-
enly food and drink, we
humbly beseech Thee, our God,
that we may also be fortified
through the prayers of him in
whose commemoration we have
received them. Through our
Lord.

Commemoration as above.

FEBRUARY 5

ST. PETER BAPTIST AND HIS TWENTY-TWO
COMPANIONS

*Martyrs, of the First and Third Orders
(Major Double)*

Born of an ancient and noble Spanish family, Peter became a Franciscan and worked in the Philippines. From there he was sent on an embassy of peace to the Emperor of Japan, Taikosama. He was well received and concluded his mission successfully. He then asked and obtained permission to preach Christianity to the Japanese people. Thousands were converted, but the pagan priests, fearing to be overthrown, accused him of treason. Peter and twenty-two others of the First and Third Orders were condemned to be crucified at Nagasaki in 1597. Three Japanese Jesuits were also crucified with the holy Franciscan Martyrs.

Introitus. Hebr. 12:1, 2

DER patiéntiam currámus
ad propósitum nobis cer-
tímen, aspiciéntes in auctó-
rem fidei et consummatórem,
Iesum, qui, propósito sibi
audío, sustínuit crucem,
confusióne contémpta. *Ps.*
2:1. Exsultáte, justí, in
Dómino: rectos decet col-
udatió. *V.* Glória Patri.

Introit. Hebr. 12:1, 2

LET us run by patience to
the fight proposed to us,
looking on Jesus, the Author
and Finisher of faith; who,
having joy set before Him, en-
dured the cross, despising the
shame. *Ps. 32:1.* Rejoice in the
Lord, O ye just: praise be-
cometh the upright. *V.* Glory
be to the Father.

Oratio

DÓMINE Jesu Christe, qui, ad tui imitationem, per crucis supplícium primítias fidei apud Japóniæ gentes in sanctórum Mátyrum Petri-Baptistæ et Sociórum sáanguine dedicásti: concéde, quæsumus; ut, quorum hódie solémnia cólimus, excitémur exémplic. Qui vivis.

Collect

O LORD Jesus Christ, who hast dedicated the first fruits of the Faith among the people of Japan in the blood of the holy Martyrs, Peter Baptist and his companions, through their suffering of the cross in imitation of Thee: grant we beseech Thee, that we may be moved by the example of those whose feast we celebrate today. Who livest and reignest

Commemoration is made of St. Agatha, Virgin and Martyr and, in Lent, of the Feria.

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas.

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians.

Gal. 6:14-18

Gal. 6:14-18

FRATRES: Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. In Christo enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova creatúra. Et quicumque hanc régulam secúti fuerint, pax super illos, et misericórdia, et super Israël Dei. De cetero nemo mihi moléstus sit: ego enim stigmata Dómini Jesu in corpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

BRETHREN: But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature. And whosoever shall follow this rule shall have peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Graduale. 1 Cor. 1:23; 2:2

Gradual. 1 Cor. 1:23; 2:2

Nos autem prædicámus Christum crucifíxum, Judæis quidem scándalum, gén-

But we preach Christ crucified, unto the Jews indeed stumbling block, and unto the

ibus autem stultitiam. *V.* Non enim iudicavi me scire aliud inter vos, nisi Jesum, et hunc crucifixum.

Allelúja, allelúja. *V.* Hæc est vera fraternitas, quæ vincit mundi crimina: Christum secuta est, inclita tenens regna cælestia. Allelúja.

gentiles foolishness. *V.* For I judged not myself to know anything else among you, but Jesus, and Him crucified.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world: it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

After Septuagesima, the Alleluia and the following Verse are omitted, and the Tract is said.

Tractus. Ps. 125:5, 6

Qui seminant in lacrimis, in gaudio metent. *V.* Eúntes parant et flebant, mittentes semina sua. *V.* Venientes autem venient cum exultatione portantes manipulos suos.

† Sequéntia sancti Evangelii secundum Lucam.

Luc. 9:23-26

IN ILLO tempore: Dicebat Jesus ad omnes: Si quis vult post me venire, abneget semetipsum, et tollat crucem suam quotidie, et sequatur me. Qui enim voluerit animam suam salvam facere, perdet illam: nam qui periderit animam suam propter me, salvam faciet illam: quid enim proficit homo, si lucratur universum mundum, se autem ipsum perdat, et detrimentum sui faciat? Nam qui me erubuerit, et meos sermones: hunc Filius hominis erubescet, cum venerit in maiestate sua, et Patris, et sanctorum Angelorum.

Tract. Ps. 125:5, 6

They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

† Continuation of the holy Gospel according to Luke.

Luke 9:23-26

AT THAT time: Jesus said to all: If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life, shall lose it: for he that shall lose his life for My sake, shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself? For he that shall be ashamed of Me and of My words, of him the Son of Man shall be ashamed, when He shall come in His majesty, and that of His Father, and of the holy angels.

Offertorium. Gal. 5:24

Qui sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis.

Secreta

DA, QUÆSUMUS, Dómine, ut, incruentum crucis sacrificium recolentes, crucem nostram tollamus ac sequamur unigénitum Fílium tuum, quem gloriósi Mártyres Petrus-Baptista et Sócii ejus morientes in cruce confessi sunt. Per eúndem Dóminum.

*Commemorations as above.**Communio. Gal. 2:19, 20*

Christo confixus sum cruci. Vivo ego, jam non ego, vivit vero in me Christus.

Postcommunio

INHÆREAT méntibus nostris, quæsumus, Dómine, crucis mystérium: et, intercedéntibus sanctis Martíribus tuis Petro-Baptista et Sóciis, salutárem in nobis operétur effectum. Per Dóminum.

*Commemorations as above.**Offertory. Gal. 5:24*

They that are Christ's have crucified their flesh, with the vices and concupiscences.

Secret

GRANT, we beseech Thee, O Lord, that renewing the unbloody Sacrifice of the Cross we may take up our cross and follow after Thine only-begotten Son, whom Thy glorious Martyrs, Peter Baptist and his companions, dying on the cross confessed. Through the same Jesus Christ.

Communion. Gal. 2:19, 20

With Christ I am nailed to the cross. I live, now not I but Christ liveth in me.

Postcommunio

MAY the mystery of the cross inhere in our minds: we beseech Thee, O Lord, and through the intercession of Thy holy Martyrs, Peter Baptist and his companions, may it work salutary effect in us. Through our Lord.

FEBRUARY 7

BL. RIZZERIUS OF MUZIA, BL. GILES MARY OF ST JOSEPH AND BL. ANTHONY OF STRONCONE

*Confessors, of the First Order
(Double)*

Rizzerius, a student at the University of Bologna, was so impressed when he heard St. Francis preach that he begged the saint to admit him to the Order. He became one of the favorite sons

of St. Francis, through whose prayers he was relieved of grievous temptations to despair. His blessed death took place in 1236.

Giles, a pious youth who was most devout in his worship of the blessed Sacrament, cared for his mother and three brothers after his father's death. When he was freed from family cares, he entered the Franciscan Order as a lay-brother. As porter he zealously served the poor, and even during his life was known as "the wonder-worker." He died in 1812.

Anthony was trained to a life of piety by his parents. When he was only twelve years old, he asked admittance to the Franciscan Order. In the monastery he became an example of perfection, distinguishing himself particularly through his humility, obedience, purity and mortification. His greatest joy was to assist at the Holy Sacrifice of the Mass and to take part in choir. His death occurred in 1461.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of St. Romuald, Abbot; and, in Lent, of the Feria.

FEBRUARY 13

BL. JOHN OF TRIORA

Martyr, of the First Order

(Double)

John was born in Molini near Triora, Italy. His singular piety manifested itself from his earliest youth, and at the age of seventeen he entered the Franciscan Order. According to his wish he was sent to China, where he labored with wonderful success for sixteen years. He endured untold hardships and passed through many dangers until at last a violent persecution broke out. After a long imprisonment he was most cruelly tortured and executed in 1816. In 1900 Pope Leo XIII declared him Blessed, together with the other seventy-six Martyrs of Annam and China.

Mass In virtute, from the Common of a Martyr, in the third place, with the following:

Oratio

DEUS, qui beāti Joānnis Mátyris tui tolerátum pro Christi fide certámen etérnæ glóriæ láurea deco- ásti: concéde propítius; ut, ius suffragántibus méritis, infidélium nátiónes e mortis énebris liberátæ, ad salútis viam perducántur. Per eún- lem Dóminum.

Collect

O GOD, who didst adorn with the crown of eternal glory the sufferings which blessed John, Thy Martyr, endured for the faith of Christ: mercifully grant that, by the intercession of his merits, infidel nations, being freed from the shadow of death, may be led to the path of salvation. Through the same Jesus Christ.

Commemoration is made, in Lent, of the Feria.

Secreta

QUÆ tibi, Dómine, offérimus múnera, beáti Joánnis Mártýris tui méritis gloriósis salutária nobis redántur. Per Dóminum.

Secret

MAY the gifts which we bring to Thee, O Lord through the glorious merits of blessed John, Thy Martyr, prove salutary for us. Through our Lord.

Commemoration as above.

Postcommunio

CIBO cælésti nutríti, quæsumus, Dómine: ut, ejúsdem virtúte roboráti, ac beáti Joánnis Mártýris tui précibus adjúti; crucem quotidie post te patiénter ferámus. Qui vivis.

Postcommunion

NOURISHED by heavenly food, we beseech Thee, O Lord, that we may be strengthened by its power, helped by the intercession of blessed John, Thy Martyr, to bear our cross after Thee in patience. Who livest and reignest.

Commemoration as above.

FEBRUARY 14

BL. JANE OF VALOIS

Widow, Foundress of the Sisters of the Annunciation of Mary (Double)

Jane, the daughter of King Louis XI of France, was favored with great gifts of mind and heart, and from her earliest youth sought her joy in prayer and meditation. Her father disliked her pious practices and treated her harshly. Her spiritual director, Father Gilbert Nicolas, a Franciscan, encouraged her in her resolution to persevere in the path of holiness and gave her the habit of the Third Order. At her father's insistence she married the Duke of Orleans, who, however, did not willingly contract the marriage. He constantly treated her with contempt, and as soon as he ascended the throne of France, sent her a bill of divorce. Soon afterward the Holy See declared the marriage null. Jane accepted the humiliations with joy, and declared: "God has now detached me from the world and has made it possible for me to serve Him better than heretofore." She retired to Bourges and there, in 1500, with the help of Father Gilbert, founded the Society of the Annunciation. She soon reached heights of perfection, and in 1505 God called her to Himself. Pope Benedict XIV sanctioned her veneration in 1742.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

DEUS, qui ad imitandum beátæ Virginitis Fílii tui benedictis virtutes, novum er beátam Joánnam sacram virginum cœtum institui voluisti: ejus méritis precibusque concede; ut per eam virtutum exempla radiámur. Per eundem Dñm.

Collect

O GOD, who didst will that a new congregation of consecrated virgins should be founded by blessed Jane to imitate the virtues of the Blessed Virgin, Mother of Thy Son: grant through her merits and intercession that we may imitate the example of those virtues. Through the same Jesus Christ.

Commemoration is made, in Lent, of the Feria; and of St. Valentine, Priest and Martyr.

FEBRUARY 15

BL. ANDREW OF SEGNI

Confessor, of the First Order

(Semi-double)

Andrew was born in the Roman Campagna at Anagni, of the ancient and illustrious family of Segni. The road to high honor was open to him, especially through his relationship to Popes Innocent III, Gregory IX, Alexander IV and Boniface VIII, but he chose instead to become a hermit. He entered the Order of Friars Minor conventual and selected a rocky cave as his cell. Here he lived, practising the greatest austerities. His uncle, Pope Alexander IV, sought to make him cardinal, but he refused. Boniface VIII, his nephew, also tried unsuccessfully to induce him to accept the cardinal's hat. In the last years of his life, which ended in 1302, he was favored with the gift of miracles and prophecy. His canonization was approved by Pope Innocent XIII, a scion of the same illustrious family.

Mass Justus, from the Common of a Confessor not a martyr, in the second place, with the following:

Oratio

MENTES et corpora nostra, clementissime deus, beáti Andréæ Confessoris tui suffragantibus meritis, ab omni malorum virtutum incursione defende: ne, quos ad poenam liberi comites quaerunt, eos ad infernum suum faciant errore participes. Per Dñm.

Collect

PROTECT, most kind God, our souls and bodies, through the intercession of the merits of blessed Andrew, Thy Confessor, against all the attacks of the evil spirits; that they may not by deceitfulness make those share in their wickedness whom they aim to make share in their punishment. Through our Lord.

Commemoration is made, in Lent, of the Feria; of St. Faustinus and Jovita, Martyrs; and of the Transference of the Body of St. Anthony of Padua, as in the following Mass.

Secreta

LAUDIS tibi, Dómine, hostias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

Secret

WE IMMOLATE to Thee, O Lord, the hosts of praise in commemoration of Thy saints; and we trust that through them we may be freed from both present and future evil. Through our Lord.

Commemorations as above.

Postcommunio

REFÉCTI cibo potúque cælésti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniamur et precibus. Per Dóminum.

Postcommunion

REFRESHED with heavenly food and drink, we humbly beseech Thee, our God, that we may also be fortified through the prayers of him whose commemoration we have received them. Through our Lord.

Commemorations as above.

ON THE SAME DAY, FEBRUARY 15

COMMEMORATION OF THE TRANSFERENCE OF THE
BODY OF ST. ANTHONY OF PADUA

On February 15, 1263, the stone coffin containing the bones of St. Anthony of Padua was carried to the church dedicated to him. When the coffin was opened, the body of the saint was found reduced to dust, but the tongue was still fresh and red. St. Bonaventura, filled with reverence, took it in his hand and cried: "O blessed tongue which did ever praise God and lead men to love Him, now see how precious thou art in the sight of God."

Mass as on the feast, June 13, with the following:

Oratio

DA, QUÆSUMUS, omnipotens Deus, qui facis prodigia et mirabilia solus: ut, sicut línguam beáti Antónii Confessóris tui post ejus

Collect

GRANT, O almighty God, who alone workest signs and wonders, that as Thou dost preserve incorrupt the tongue of blessed Anthony, Thy Confessor

bitum incorruptam conser-
uasti; ita nos, ipsius méritis
et exémplo, te semper bene-
ficere et laudare valeamus.
Per Dóminum.

Secreta

SACRIFICIUM, quod tibi
offérimus, Dómine, sú-
cipe in odórem suauitátis,
et præsta: ut, beáto António
Confessóre tuo intercedente,
corpóra nostra júgiter ex-
ibeamus hóstiam sanctam,
bíque placéntem. Per Dó-
minum.

Postcommunio

SACRÉSTIBUS refécti sac-
raméntis súpplices te,
Dómine, deprecámur: ut Ec-
clesíam tuam continúa pro-
tectione custódias; quam
eáti Antónii prædicatione
miráculis illustrare volu-
isti. Per Dóminum.

after his death, so we through
his merits and intercession may
ever be worthy to bless and
praise Thee. Through our Lord.

Secret

RECEIVE, O Lord, as the
odor of sweetness the sac-
rifice we offer Thee, and grant
that, through the intercession of
blessed Anthony, Thy Confes-
sor, we may ever present our
bodies as a holy host pleasing to
Thee. Through our Lord.

Postcommunio

REFRESHED by the heavenly
sacrament, we beseech Thee
suppliantly, O Lord, to keep
under Thy continual protection
Thy Church, which Thou didst
will to glorify through the
preaching and miracles of
blessed Anthony. Through our
Lord.

FEBRUARY 16

BL. PHILIPPA MARERI

*Virgin, of the Second Order
(Semi-double)*

Philippa was born of the noble family of Mareri near Rieti, Italy.
She cultivated her high mental endowments especially by reading
the Holy Scriptures and studying Latin, at the same time making
rapid strides in perfection. Moved by the preaching and example

of St. Francis, she resolved to follow him, and refusing an offer of
marriage, retired to a rocky cave on a nearby mountain. She was
soon joined by other young women, and the new community, living
according to the Rule of St. Clare, was placed under the direction
of Bl. Roger of Todi. Until her death in 1236, Philippa was an
example of the highest virtue, and to this day her body remains
incorrupt.

*Mass Dilexisti, from the Common of Virgins, in the third
Mass, with the following:*

Oratio

DEUS, qui beátam Philíppam Vírginem tuam, miris coruscáre facis miráculis: concéde propítius; ut, omnes, qui ejus devóte implórant auxílium, petitiónis suæ salutárem consequántur efféctum. Per Dóminum.

Commemoration is made, in Lent, of the Feria.

Secreta

SÚSCIPE, Dómine, fidélium preces cum oblatiόνibus hostiárum: et concéde propítius: ut, intercedénte beáta Philíppa Vírgine tua, per hæc piæ placatiónis offícia ad cæléstem glóriam transeámus. Per Dóminum.

Commemoration as above.

Postcommunio

SUMPTO, Dómine, sacramento suppliciter deprecámur: ut, intercedénte beáta Philíppa Vírgine tua, quod temporáliter gérimus, ad vitam capiámus ætérnam. Per Dóminum.

Commemoration as above.

Collect

O GOD, who dost cause blessed Philíppa, Thy Virgin, to shine with astounding miracles: mercifully grant that all who devoutly implore her help may be vouchsafed the wholesome fruits of their prayer Through our Lord.

Secret

RECEIVE, O Lord, the prayers of Thy faithful with the offerings of hosts, and mercifully grant that through the intercession of blessed Philíppa, Thy Virgin, we may by these acts of pious atonement pass to the glory of heaven Through our Lord.

Postcommunio

HAVING received this sacrament, O Lord, we supplicantly beseech Thee that through the intercession of blessed Philíppa, Thy Virgin, what we do in time we may do unto eternal life. Through our Lord.

FEBRUARY 17

BL. LUKE BELLUDI

*Confessor, of the First Order
(Semi-double)*

Luke belonged to one of the most illustrious families of Padua. St. Anthony discovered him to possess a pure mind and a humble soul, together with a talented and cultivated mind, and recommended him to St. Francis, who received him into the Order. Luke became the companion of St. Anthony in his numerous missions, and made wonderful progress under his direction. As provincial minister he founded many new monasteries and aided in completing the basilica of St. Anthony.

God granted him the gift of miracles even in life, and after his death, which occurred in 1287, confirmed his sanctity. His body lies in the marble sarcophagus which once enclosed the remains of St. Anthony.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui sancto António, Confessóri tuo, beátum Lucam et sócium et imitátorem ex ímíum adjunxísti da nobis utriúsque intervéntu, ambórum ita sequi vestigia ut assequámur et præmia. Per Dóminum.

Collect

O GOD, who didst unite blessed Luke to St. Anthony, Thy Confessor, as both companion and close imitator: grant us, through the intercession of each, so to walk in the footsteps of both that we may obtain also their reward. Through our Lord.

Commemoration is made, in Lent, of the Feria.

FEBRUARY 19

ST. CONRAD

Confessor, of the Third Order

(Major Double)

Conrad was born in Piacenza, Lombardy, of a noble family. He had a passionate love for chivalrous sports, especially hunting. One day while on the hunt, he ordered a fire to be kindled to drive the quarry from the underbrush. The fire spread and destroyed a whole grain field and a large forest. A poor peasant was accused in the affair and was about to be executed when Conrad, filled with remorse, confessed his guilt and, together with his wife, offered to make reparation for the damage. This incident taught both Conrad and his wife the vanity of earthly things, and they resolved to dedicate themselves to God alone. Conrad, who was only twenty at the time, joined a group of hermits of the Third Order and his wife took the veil in a convent of the Poor Clares. He led a life of the severest penance, and God granted him the gifts of miracles and prophecy. He died in 1351.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

BEÁTI Conrádi pœniténtia placátus, da nobis, Dómine, ut, ejus imitátione carnem júgiter crucifigéntes, nostrórum peccatórum máculas diluámus. Per Dóminum.

Collect

PLACATED by the penance of blessed Conrad, grant us, O Lord, that ever crucifying our flesh after His example, we may wash away the stains of our sins. Through our Lord.

Commemoration is made, in Lent, of the Feria.

Gospel Ecce nos, as on the Feast of St. Bernardine of Siena, May 20.

Secreta

LAUDIS tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confidimus, et futúris. Per Dóminum.

Commemoration as above.

Postcommunio

REFÉCTI cibo potúque cælésti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Commemoration as above.

Secret

WE IMMOLATE to Thee, O Lord, the hosts of praise in commemoration of Thy saints; and we trust that by them we may be freed from both present and future evils. Through our Lord.

Postcommunio

REFRESHED with heavenly food and drink, we humbly beseech Thee, our God, that we may also be fortified through the prayers of him in whose commemoration we have received them. Through our Lord.

FEBRUARY 20

BL. PETER OF TREJA

*Confessor, of the First Order
(Semi-double)*

Peter was born at Treja, not far from Ancona, Italy. His parents had trained him to piety from his earliest youth, and after having received the Franciscan habit from the holy Founder himself, he made rapid progress in learning and virtue. As a preacher he discharged his duties with great zeal, being mindful only of the honor of God and the salvation of souls. A man of prayer, meditation and mortification, he always cherished a special devotion to the suffering Christ, the Blessed Virgin, St. Michael the Archangel and St. Francis. He passed away in 1304, renowned for his virtues and merits.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui beátum Petrum Confessórem tuum cæléstibus donis cumulásti: præsta, quæsumus: ut ejúdem patrocínio gaudeámus

Collect

O GOD, who didst lavish heavenly gifts upon blessed Peter, Thy Confessor, grant, we beseech Thee that we may rejoice in his protection on

in terris, et glóriæ consórtio | earth and enjoy the fellowship
perfruámur in cælis. Per Dó- | of his glory in heaven. Through
minum. | our Lord.

Commemoration is made, in Lent, of the Feria.

FEBRUARY 22

ST. MARGARET OF CORTONA

Penitent, of the Third Order

(Major Double)

Margaret, the "Magdalen of the Franciscan Order," was born at Laviano, near Cortona, Italy. At the age of seven she lost her pious mother, and from that time her trials began. Her father neglected her, and at length married a woman who treated the child so harshly that she ran away. When she was scarcely eighteen, her remarkable beauty became a snare for her, and as the mistress of a wealthy nobleman, she lived for nine years in public sin. One day her lover failed to return home, but his dog came to her, and pulling her by the skirt, led her to a forest where she found his blood-stained body. Filled with terror, she asked herself: "Where is his soul now?" She then realized her own state, and immediately began a life of public penance and humiliation. Her father and stepmother refused to be reconciled with her, but she persevered in her resolution to make amends, and under the guidance of the Franciscans, made rapid strides in perfection. After a trial of three years, she was permitted to wear the habit of the Third Order. When, after years of incredibly rigorous penance, she finally managed to conquer every earthly inclination, God granted her the gifts of contemplation and the reading of hearts. Many miracles were wrought through her intercession, both before and after her death, which occurred in 1297. Her incorrupt body is kept at Cortona.

Introitus. Ps. 76:10, 11

NUMQUID obliviscétur miseréri Deus? Aut continébit in ira sua misericórdias suas? Et dixi, Nunc cœpi! Hæc mutátio dexteræ Excelsi. *Ps. ibid.:1.* Voce mea ad Dóminum clamávi: voce mea ad Deum, et inténdit mihi. *V. Glória Patri.*

Oratio

DEUS, qui fámulam tuam Margarítam de perditiónis via ad salútis trámitem misericórditer deduxísti: eádem nobis miseratióne con-

Introit. Ps. 76:10, 11

WILL God forget to show mercy? Or will He in His anger shut up His mercies? And I said, Now I have begun; this is the change of the right hand of the Most High. *Ps. ibid.:1.* I cried to the Lord with my voice, and He gave ear to me. *V. Glory be to the Father.*

Collect

O GOD, who didst mercifully bring back Thy servant Margaret from the path of perdition to the way of salvation: grant to us, through that same

cède; ut, quam prius errantem sectári non erubúimus, mox pœnitentem ímpigre sequi gloriémur. Per Dóminum.

mercy, that as we have not been ashamed to follow her in wrong, we may shortly with zest glory to imitate her in penance. Through our Lord.

Commemoration is made of St. Peter's Chair at Antioch; and of St. Paul the Apostle, as on January 18; and, in Lent, of the Feria.

Léctio libri Sapiéntiæ.

Lesson from the book of Wisdom.

Cant. 3:2-5; 8:6, 7

Cant. 3:2-5; 8:6, 7

SURGAM, et circúibo civitátem: per vicos et plátéas quæram quem diligit ánima mea: quæsiui illum. et non invéni. Invenérunt me vígiles, qui custódiunt civitátem. Num quem diligit ánima mea, vidístis? Páulum cum pertransíssem eos, invéni quem diligit ánima mea: ténui eum: nec dimítam, donec introducam illum in domum matris meæ, et in cubículum genitrícis meæ. Adjúro vos, filiæ Jerúsalem, per cápreas, cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, donec ipsa velit. Pone me ut signáculum super cor tuum, ut signáculum super bráchium tuum: quia fortis est ut mors diléctio: dura sicut inférnus æmulátio, lámpades ejus lámpades ignis atque flammárum. Aquæ multæ non potuérunt extingüere caritátem, nec flúmina óbruent illam: si déderit homo omnem substántiam domus suæ pro dilectióne, quasi nihil despíciat eam.

I WILL rise, and will go about the city: in the streets and the broad ways I will seek Him whom my soul loveth. I sought Him, and I found Him not. The watchmen who keep the city found me: Have you seen Him whom my soul loveth? When I had a little passed by them, I found Him whom my soul loveth; I held Him: and I will not let Him go, till I bring Him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved till she please. Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, jealousy as hard as hell; the lamps thereof are fire and flames. Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

Graduale. Eccli. 51:16,17

Liberásti me de perditione,
et eripuísti me de témpore
iníquo. *V.* Propterea con-
fitebor, et laudem dicam tibi,
et benedicam nómini Dó-
mini.

Tractus. Cant. 2:11,12

Jam hiems tránsiit, imber
abiit et recéssit. *V.* Flores
apparuerunt in terra nostra,
tempus putationis advénit,
vox túturis audíta est in
terra nostra. *V. Jer. 31:3.*
In caritate perpétua diléxi
te; ideo attráxi te, míserans
tui.

Gradual. Eccli. 51:16,17

Thou hast saved me from de-
struction, and hast delivered me
from the evil time. *V.* There-
fore I will give thanks, and
praise Thee, and bless the name
of the Lord.

Tract. Cant. 2:11,12

Winter is now past, the
rain is over and gone. *V.*
The flowers have appeared in
our land, the time of pruning
is come, the voice of the turtle
is heard in our land. *V. Jer.*
31:3. I have loved thee with
an everlasting love, therefore
have I drawn thee, taking pity
on thee.

*In Votive Masses before Septuagesima or after Pentecost,
the Tract is omitted, and after the Gradual the following is
said:*

Allelúja, allelúja. *V. Ps.*
4:5. Spécie tua, et pul-
chritúdine tua inténde, pró-
pere procéde et regna. Al-
lélúja.

Alleluia, alleluia. *V. Ps. 44:5.*
With thy comeliness and thy
beauty set out, proceed prosper-
ously, and reign. Alleluia.

During Paschal Time, the following is said:

Allelúja, allelúja. (*Eccli.*
51:16, 17.) *V.* Liberásti me
de perditione, et eripuísti me
de témpore iníquo. Allelúja.
V. Propterea confitebor, et
laudem dicam tibi, et bene-
dicam nómini Dómini. Alle-
lúja.

Alleluia, alleluia. (*Eccli. 51:*
16, 17.) Thou hast saved me
from destruction, and hast de-
livered me from the evil time.
Alleluia. *V.* Therefore I will
give thanks, and praise Thee,
and bless the name of the Lord.
Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Lucam.

Luc. 15:2-10

IN ILLO témpore: Murmu-
rábant pharisæi et scribæ,
icéntes: Quia hic peccató-

✠ Continuation of the holy
Gospel according to Luke.

Luke 15:2-10

AT THAT time: The Phari-
sees and the Scribes mur-
mured, saying: This man receiv-

res récipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdidit unam ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam, quæ perierat, donec invéniat eam? Et cum invenerit eam, impónit in húmeros suos gaudens: et véniens domum cónvocat amícos et vicínos, dicens illis: Congratulámini mihi quia invéni ovem meam, quæ perierat. Dico vobis quod ita gáudium erit in cælo super uno peccatóre pœniténtiam agente, quam super nonaginta novem justis, qui non indigent pœniténtia. Aut quæ mûlier habens drachmas decem, si perdidit drachmam unam, nonne accéndit lucernam, et evérrit domum, et quærit diligénter, donec invéniat? Et cum invenerit, cónvocat amícas et vicínas, dicens: Congratulámini mihi, quia invéni drachmam, quam perdíderam? Ita dico vobis, gáudium erit coram ángelis Dei super uno peccatóre pœniténtiam agente.

eth sinners, and eateth with them. And He spoke to them this parable, saying: What man of you that hath a hundred sheep, and if he shall lose one of them doth he not leave the ninety nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders, rejoicing; and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety nine just who need not penance. Or what woman having ten groats, if she lose one groat doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

The Creed is said because of the Feast of St. Peter's Chair

Offertorium. Rom. 5:20, 21

Ubi abundávit delíctum, superabundávit grátia; ut sicut regnávit peccátum in mortem, ita et grátia regnet per justítiam in vitam ætérnam.

Offertory. Rom. 5:20, 21

Where sin abounded, grace did more abound. That as sin hath reigned to death, so also grace might reign by justice unto life everlasting.

Secreta

COMPLACATIONIS hóstia,
quam tibi offérimus, Dó-
nine, beátæ Margarítæ in-
erveniente suffrágio, optátæ
nobis indulgéntiæ plenitúdi-
nem elargiátur. Per Dómi-
num.

Commemorations as above.

Preface of the Apostles.

Communio. Luc. 15:10

Gáudium erit coram ánge-
lis Dei super uno peccatóre
œniténtiam agente.

Postcommunio

LIBERES, Dómine, sanctæ
Margarítæ lácrimæ du-
ritiem nostri cordis emólli-
unt: ut, per hujus virtútem
acraménti, débitas reátibus
lammas incessánti fletu, ex-
inguámus. Per Dóminum.

Secret

MAY this host of propitia-
tion which we offer Thee,
O Lord, through the mediation
of the intercession of blessed
Margaret, bestow on us the ful-
ness of pardon for which we
have hoped. Through our Lord.

Communion. Luke 15:10

There shall be joy before the
angels of God upon one sinner
doing penance.

Postcommunio

MAY the abundant tears of
Thy saint, Margaret, sof-
ten the hardness of our heart, O
Lord, so that through the
strength of this sacrament we
may extinguish with incessant
weeping the flames which are
due our sins. Through our Lord.
Lord.

Commemorations as above.

*During Lent, the Last Gospel is of the Feria; otherwise, of
the Feast of St. Peter's Chair.*

FEBRUARY 25

(In Leap Year, February 26)

BL. SEBASTIAN OF APPARCIO

Confessor, of the First Order

(Double)

Cured of a grievous illness through the providence of God,
Sebastian, while still a youth, supported his poor parents and sisters
with his wages. Later he went from Spain to Mexico, and as a
wheelwright and roadmaker rose to a position of considerable im-
portance. He himself lived as a poor man, and distributed his
wealth among the needy. After having been married twice, when
he was seventy-one years old he entered the Franciscan Order. He
died at Puebla de los Angeles, Mexico, in the year 1600, at the
age of ninety-eight.

Mass Justus, from the Common of a Confessor not Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Sebastiánum Confessórem tuum in simplicitate cordis ambulare fecisti, ac cælestibus donis cumulasti: concede propitius; ut, ejus intercessióne, et puris mentibus tibi servíre, et grátia tuæ múnera consequi valeamus. Per Dóminum.

Commemoration is made, in Lent, of the Feria.

Secreta

HÆC, quæ tibi, Dómine, offerimus dona, beáto Sebastiánó interveniente, et majestáti tuæ accepta, et humilitáti nostræ salutária redántur. Per Dóminum.

Commemoration as above.

Postcommunio

DA NOBIS, miséricors Deus: ut, sacra mensa refecti: quem de divíno hoc alimento beátus Sebastiánus fructum percépít, nos étiam percípere mereámur. Per Dóminum.

Commemoration as above.

Collect

O GOD, who didst cause blessed Sebastian, Th Confessor, to walk in simplicity of heart and didst overwhelm him with heavenly gifts mercifully grant that, through his intercession, we may both serve Thee with chaste heart and obtain the gifts of Thy grace. Through our Lord.

Secret

MAY these gifts which we offer Thee, O Lord through the mediation of blessed Sebastian, be both pleasing to Thy majesty and helpful to our wretchedness Through our Lord.

Postcommunio

O MERCIFUL God, grant us that, refreshed at Thy holy table, we also may obtain the fruit from this divine food which blessed Sebastian received. Through our Lord.

FEBRUARY 26

(In Leap Year, February 27)

BL. ISABELLA

*Virgin, of the Second Order
(Semi-double)*

Isabella, the sister of St. Louis, King of France, was trained to a pious life by her saintly mother Queen Blanche. From her tenderest years she determined to live in virginity. Secluded from court

life, she practised penance, the works of charity and prayer. After the death of her mother she entered the convent of Poor Clares in Long-champs which she herself had founded. She died in 1270, the same year in which her sainted brother was called to heaven.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui beátam Isabéllam Vírginem tuam regáles delicias et mundi glóriám mortificatióni et humilitáti postpónere docuísti: ipsíus méritis precibúsque concéde; nos vitæ hujus blandiménta superáre, et in ampléxu tuæ crucis glóriám inveníre. Qui vivis.

Collect

O GOD, who didst teach blessed Isabella, Thy Virgin, to put royal pleasures and the honor of the world after mortification and humility, grant us through her merits and intercession to overcome the allurements of this life and to find our glory in embracing Thy cross. Who livest and reignest.

Commemoration is made, in Lent, of the Feria.

FEBRUARY 28

(In Leap Year, February 29)

BL. ANTONIA OF FLORENCE

Widow, of the Second Order

(Semi-double)

Antonia was married at an early age, and after the death of her husband wished to dedicate herself entirely to God. She entered a convent of the Third Order, and later, with the approval of the Pope, a convent of the Poor Clares. Her fellow-religious were always edified by her good example, especially in charity and patience. She was called by her heavenly Spouse in 1472.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

DEUS, qui beátam Antóniam fámulam tuam per omnes vitæ sémitas ad te mirábiliter traduxísti: tribue, quæsumus; ut, ejus méritis et exémpлис, ad cæléstem pátriam perducámur. Per Dóminum.

Collect

O GOD, who didst wonderfully guide blessed Antonia, Thy servant, to Thee through all walks of life: grant, we beseech Thee, that through her merits and example we may be led to the heavenly fatherland. Through our Lord.

Commemoration is made, in Lent, of the Feria.

Secreta

ILLO nos caritátis igne,
Deus miserátor, inflám-
ma, quo succénsa beáta An-
tónia, terréna despéxit, et
sola cæléstia desiderávit.
Per Dóminum.

Commemoration as above.

Postcommunio

BEÁTÆ Antóniæ, quæsu-
mus, Dómine, interces-
sionibus adjuvémur; ut illic
nostra fixa sint corda, ubi
vera sunt gáudia. Per Dó-
minum.

Commemoration as above.

Secret

O MERCIFUL God, inflame
us with that fire of love
burning with which blessed
Antonia despised earthly things
and desired only heavenly
things. Through our Lord.

Postcommunio

GRANT that we may be
helped through the inter-
cession of blessed Antonia, we
beseech Thee, O Lord, so that
our hearts may be directed
where true joys are. Through
our Lord.

FEASTS OF MARCH

ON THE FIRST FRIDAY IN MARCH

THE MYSTERIES OF THE WAY OF THE CROSS OF
OUR LORD JESUS CHRIST

(Double of the Second Class)

After the example of our Holy Father Francis, the Friars Minor always deeply venerated the bitter sufferings and death of the Saviour, and since the days of St. Francis, they have been in Palestine almost uninterruptedly, guarding the Holy Places. St. Bonaventure composed an office in honor of the sufferings of Christ, and St. Leonard of Port Maurice was noted for his zeal in spreading devotion to the Passion. In 1906 the Franciscans were permitted by Pius X to celebrate the Feast of the Way of the Cross.

Introitus. Hebr. 12:1

CURRÁMUS ad propósi-
tum nobis certámen,
aspiciéntes in auctórem fídei
et consummatórem, Jesum;
qui, propósito sibi gáudio,
sustínuit crucem, confusi-

Introit. Hebr. 12:1

LET us run to the fight pro-
posed to us; looking on
Jesus, the author and finisher
of faith, who having joy set
before Him, endured the cross,
despising the shame. *Ps. 117:1.*

one contempta. *Ps. 117:1.*
 Confitemini Dómino; quóniam bonus, quóniam in sæculum misericórdia ejus. *V. Glória Patri.*

Oratio

DEUS, qui nos ínclita passióne Fílii tui per viam crucis ad ætérnam glóriam pervenire docuísti: concéde propítius; ut, quem piis ad Calváriæ locum sociamus afféctibus, in suis étiam triúmphis pépetim subsequámur. Qui tecum.

Commemoration is made, in Lent, of the Feria.

Léctio Isaíæ Prophétæ.
Is. 53:6-12

OMNES nos quasi oves errávimus, unusquisque in viam suam declinávit: et pósuit Dóminus in eo iniquitatem ómnium nostrum. Oblátus est quia ipse vóluit, et non apéruit os suum: sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de júdício sublátus est: generatióem ejus quis enarrábit? quia abscíssus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitatem non fécerit, neque dolus fúerit in ore ejus. Et Dóminus vóluit contérrere eum in infirmitáte: si posúerit pro peccáto ánimam

Give praise to the Lord, for He is good: for His mercy endureth forever. *V. Glory be to the Father.*

Collect

O GOD, who hast taught us, through the illustrious Passion of Thy Son, to arrive at eternal glory by the way of the cross; mercifully grant that we may follow Him eternally in His triumph whom we accompany to Mount Calvary with pious devotion. Who with Thee liveth and reigneth.

Lesson from Isaías the Prophet.
Is. 53:6-12

ALL we like sheep have gone astray, everyone hath turned aside into his own way: and the Lord hath laid on Him the iniquity of us all. He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth. He was taken away from distress, and from judgment; who shall declare His generation? Because He is cut off out of the land of the living: for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise

suam, vidébit semen longævum, et volúntas Dómini in manu ejus dirigétur. Pro eo quod laborávit ánima ejus, vidébit et saturábitur: in sciéntia sua justificábit ipse justus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo quod trádidi in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

Graduale. Hebr. 13:12, 13

Jesus ut sanctificáret per suum sánguinem pópulum, extra portam passus est. *V.* Exeámus igitur ad eum extra castra, impropérium ejus portántes.

Tractus. 1 Petr. 2:22-24

Christus peccátum non fecit, nec invéntus est dolus in ore ejus. *V.* Qui cum maledicerétur, non maledicébat; cum paterétur, non comminabátur; tradébat autem judicánti se injúste. *V.* Qui peccáta nostra ipse pertulit in córpore suo super lignum; ut, peccátis mórtui, justítiae vivámus.

Sequence as below.

In Votive Masses before Septuagesima or after Pentecost, the Tract is omitted and after the Gradual the following is said:

Him in infirmity. If He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath labored, He shall see and be filled; by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked; and He hath borne the sins of many, and hath prayed for the transgressors.

Gradual. Hebr. 13:12, 13

Jesus, that He might sanctify the people by His own blood, suffered without the gate. *V.* Let us go forth therefore to Him without the camp, bearing His reproach.

Tract. 1 Petr. 2:22-24

Christ did no sin, neither was guile found in His mouth. *V.* Who, when He was reviled, did not revile: when He suffered, He threatened not: but delivered Himself to him that judged Him unjustly. *V.* Who His own self bore our sins in His body upon the tree: that we, being dead to sin, should live to justice.

Allelúja, allelúja. *V. 1 Petr. 4:13.* Communicántes Christi passióibus gaudéte, ut et in revelatióne glóriæ ejus gaudeátis exultántes. Allelúja.

Alleluia, alleluia. *V. 1 Pet. 4:13.* If you partake of the sufferings of Christ, rejoice that when His glory shall be revealed, you may also be glad with exceeding joy. Alleluia.

During Paschal Time, the Gradual is omitted and in its place the following is said:

Allelúja, allelúja. *V. Luc. 24:7.* Oppórtuit Fílium hóminis tradi in manus hóminum peccatórum, et cruciffigi, et die tértia resúrgere. Allelúja. *V. Adorámus te, Christe, et benedícimus tibi, quia per sanctam crucem tuam redemísti mundum.* Allelúja.

Alleluia, alleluia. *V. Luke 24:7.* It behooved the Son of Man to be delivered into the hands of sinful men, and be crucified, and the third day rise again. Alleluia. *V. We adore Thee, O Christ, and we bless Thee, because by Thy holy cross Thou hast redeemed the world.* Alleluia.

Sequentia

Sequence

To be omitted in Votive Masses

CHRISTI mortem, Christiáne,
Sero plangas atque mane,
Et in planctu gáudeas.

Diligéntem pone mentem
Super Christum patiéntem,
Ut sibi condóleas.

Quam despéctus, quam de-
jéctus
Rex cælórum est efféctus,
Ut salváret sæculum!

Esurívit et sitívit,
Pauper et egénus ívit,
Ad usque patíbulum.

MOURN the death of Christ,
O Christian,
Night and morning show con-
trition,
And in weeping find thy joy.

Concentrate upon Him duly,
On the suffering Christ, that
truly
Thou mayest ever mourn for
Him.

How despised and how dejected
Was the God-King who ef-
fected
Our release from Satan's
thrall!

Cruel hunger, thirst all-burning,
Tortured Jesus, but He, yearn-
ing
For our love, did suffer all.

Cum dedúctus est Imménsus, Et in cruce tunc suspén- sus, Fugérunt discípuli.	When the Mighty One, forsaken Both by God and man, was taken To the cross, the Apostles fled.
Manus, pedes perfodérunt, Et acéto potavérunt Summum Regem sæculi.	Hands and feet with nails were riven; Bitter gall as drink was given To the King of Glory dread.
Cujus óculi beáti Sunt in cruce obtenebráti, Et vultus expálluit.	Blessed eyes, once clear and tender, Now their light to death sur- render; Gentle face now groweth pale.
Suo córpori tunc nudo Non remánsit pulchritúdo, Decor omnis ábfuit.	Body, once so fair exceeding, Hangeth naked, torn and bleeding — Pain doth beauty now assail.
Propter hóminum peccáta, Sua caro cruciáta Fuit inter vérbera.	For the sins of men Christ dieth; For their souls to God He crieth, While He suffereth mortal pain.
Membra sua sunt disténta, Propter áspera torménta Et illáta vúlnera.	All His members are distended, All by cruel wounds tor- mented; Streameth blood from every vein.
Inter magnos cruciátus Est in cruce lacrimátus, Et emísit spíritum.	Thus upon the cross expiring Weepeth Christ, yet naugh- tily desiring But His spirit forth to send.
Suspirémus et fleámus, Toto corde doleámus Super Unigénitum.	Let us now with tears and mourning, Over Christ our love out- pouring, Comfort Him unto the end.

Hinc nostrórum peccatórum
Gloriósus Rex cælórum
Nobis donet véniam.

Atque secum perferéntes
Crucem, ducat gestiéntes
Ad ætérnam glóriam.
Amen.

✠ Sequéntia sancti Evangélíi
secúndum Joánnem.

Joann. 19:12-20

IN ILLO témpore: Quærébat Pilátus dimíttere Jesum, Judæi autem clamábant dicéntes: Si hunc dimíttis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. Pilátus autem cum audisset hos sermónes, addúxit foras Jesum: et sedit pro tribunáli, in loco qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschæ, hora quasi sexta, et dicit Judæis: Ecce Rex vester. Illi autem clamábant: Tolle, tolle, crucifíge eum. Dicit eis Pilátus: Regem vestrum crucifígam? Respondérunt pontífices: Non habémus regem, nisi Cæsarem. Tunc ergo trádidit eis illum, ut crucifigerétur. Suscepérunt autem Jesum et eduxérunt. Et bájulans sibi crucem, exiit in eum, qui dícitur Calváriæ, locum, hebráice autem Gólgotha: ubi crucifixerunt eum, et cum eo álios duos,

Jesus, glorious King of Splendor,
By Thy love and mercy tender,
Set us free from every stain.

Thus, our daily crosses bearing,
And with Thee our sorrow sharing,
Lead us to our heavenly gain.
Amen.

✠ Continuation of the holy Gospel according to John.

John 19:12-20

AT THAT time: Pilate sought to release Jesus. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parascève of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with Him; away with Him; crucify Him. Pilate saith to them: Shall I crucify your King? The chief priests answered: We have no king but Cæsar. Then therefore he delivered Him to them to be crucified. And they took Jesus and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha, where they crucified

hinc et hinc, médium autem Jesum. Scripsit autem et titulum Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæorum. Hunc ergo titulum multi Judæorum legérunt: quia prope civitatem erat locus, ubi crucifixus est Jesus.

Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also, and he put it on the cross. And the writing was: Jesus of Nazareth, The King of the Jews. This title, therefore many of the Jews did read; because the place where Jesus was crucified was nigh to the city.

The Creed is said.

Offertorium. Phil. 2:8

Christus Dóminus humiliávit semetípsum, factus pro nobis obédiens usque ad mortem, mortem autem crucis.

Secreta

MISERICÓRDIAM tuam, Deus, errántibus a salútis trámite per oblatiónem sui clemens Agnus obtíneat: qui mundus ad víctimam ductus, in ara crucis ómnium máculas immolátus abstérsit. Qui tecum.

Offertory. Phil. 2:8

Christ the Lord humbled Himself, becoming obedient for us unto death, even to the death of the cross.

Secret

MAY the gentle Lamb through His self-oblation obtain Thy mercy, O God, for those straying from the path of salvation; who, led to the slaughter without blemish, through His sacrifice on the altar of the cross wiped out the sins of all. Who with Thee liveth and reigneth.

*Commemoration as above.
Preface of the Cross.*

Communio. 1 Petr. 2:21

Christus passus est pro nobis, relínquens exémplum, ut sequámur vestígia ejus.

Postcommunio

MEMÓRIA passiónis Filii tui, miséricors Deus, in sacris acta mystérijs: sic ómnium mentem

Communion. 1 Pet. 2:21

Christ suffered for us, leaving an example that we should follow His steps.

Postcommunio

MAY the commemoration of the Passion of Thy Son which has been celebrated in these sacred mysteries, O merci-

iva perlúminet ac firma
pectus inflámmet; ut, ipsíus
idéliter obsequéntes móni-
is, post eum crucem nostram
olénti semper ánimo per-
erámus. Qui tecum.

ful God, so enlighten in its vi-
tality the spirit of all, and in its
strength so inflame their heart,
that we, faithfully following
His precepts, may ever willingly
carry our cross after Him. Who
with Thee liveth and reigneth.

Commemoration as above.

MARCH 2

BL. AGNES OF PRAGUE

*Virgin, of the Second Order
(Semi-double)*

Agnes, the daughter of King Ottokar I of Bohemia, spent the reater part of her childhood in the cloister. Many sought her and in marriage, but she fled to Pope Gregory IX and through him obtained permission to retire to a convent of the Poor Clares, and thus to give herself to her heavenly Bridegroom. Her life was one of singular perfection, and she died in 1282 full of grace and merit.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui beátam Agné-
tem Virgínam per re-
gálum deliciárum contémp-
tum et húmílem tuæ crucis
equélam ad cælum subli-
násti: tribue nobis, quæsu-
nus; ut, ejus précibus et
mitatióne, æternæ glóriæ me-
teámur esse partícipes. Qui
vivis.

Collect

O GOD, who didst raise
blessed Agnes the Virgin,
to heaven through a contempt
for royal delights and a humble
following of Thy cross: grant
us, we beseech Thee, that
through her intercession and
example we may deserve to be-
come partakers of eternal glory.
Who livest and reignest.

Commemoration is made, in Lent, of the Feria.

MARCH 5

ST. JOHN JOSEPH OF THE CROSS

*Confessor, of the First Order
(Major Double)*

John Joseph was born on the island of Ischia, in the Bay of Naples. Even as a boy he practised extraordinary virtue and self-denial. At the age of sixteen he entered the reform movement of St. Peter Alcantara. St. Francis became his exemplar in humility

and poverty, and he strove particularly to imitate the spirit of mortification and prayer that distinguished St. Peter. He became priest only through obedience, and out of obedience he filled the offices of novice master, guardian and provincial. His mortification were exceptionally rigorous, and so great was his devotion to the suffering Saviour that for the last thirty years of his life he abstained from drink of every sort in honor of the thirst of our Lord on the cross. He died in 1734 at the age of eighty, without having ever mitigated his practices of penance.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beatum Joannem-Josephum Confessorem tuum, per arduas paupertatis, humilitatis et patientiae vias caelestis gloriae sublimasti: da nobis, quaesumus; ut, carne mortificati, ejus imitemur exempla et gaudiis perfruamur aeternis. Per Dominum.

Collect

O GOD, who didst raise blessed John Joseph, Thy Confessor, in heavenly glory through the rough ways of poverty, humility and patience: grant us, we beseech Thee that mortified in our flesh, we may follow his example and partake of the eternal joys Through our Lord.

Commemoration is made, in Lent, of the Feria.

✠ Sequentia sancti Evangelii secundum Lucam.

Luc. 14:27-33

IN ILLO tempore: Dixit Jesus turbis: Qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrim aedificare, non prius sedens computat sumptus, qui necessarii sunt, si habeat ad perficiendum, ne, posteaquam posuerit fundamentum, et non potuerit perficere, omnes, qui vident, incipiant illudere ei, dicentes: Quia hic homo cepit aedificare, et non potuit consummare? Aut quis rex iturus committere bellum adversus alium re-

✠ Continuation of the holy Gospel according to Luke.

Luke 14:27-33

AT THAT time: Jesus said to the multitudes: Whosoever doth not carry his cross and come after Me, cannot be My disciple. For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he had laid the foundations and is not able to finish it, all that see it begin to mock him saying: This man began to build and was not able to finish? Or what king, about to go to make war against another king, doth not first sit down, and think

rem non sedens prius cōgitat, si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Alioquin, adhuc illo longe gente, legationem mittens, rogat ea quæ pacis sunt. Sic ergo omnis ex vobis qui non renūnciat omnibus, quæ possidet, non potest meus esse discipulus.

Secreta

EO CARITATIS ardore, quo sanctus Joānes-Josēphus Agnum immaculatum, qui abstulit peccata mundi, meruit immolari, fac nos propitiationis hostiam ibi dignanter offerre. Per eundem Dōminum.

Commemoration as above.

Postcommunio

CONCĒDE, quæsumus, Dōmine Jesu Christe, ut, quos salutāribus mystēriis efūcere dignātus es, sancti Joānis-Josēphi exēplo vivificæ cruci jūgiter inhærentes, ūberem passiōis tuæ ructum percipere mereāmur. Qui vivis.

Commemoration as above.

whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him? Or else, whilst the other is yet afar off sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple.

Secret

GRANT that with the same ardor of love wherewith St. John Joseph merited to offer the Immaculate Lamb who hath taken away the sins of the world, we may worthily offer Thee this host of propitiation. Through the same Jesus Christ.

Postcommunio

GRANT, we beseech Thee, O Lord Jesus Christ, that we whom Thou hast deigned to refresh with the saving mysteries, after the example of St. John Joseph always staying close to the life-giving cross, may receive abundant fruit from Thy Passion. Who livest and reignest.

MARCH 6

ST. COLETTE

*Virgin, of the Second Order
(Major Double)*

Colette, a native of Corbie, France, was born in answer to her mother's fervent prayers. As a child she took great pleasure in works of piety, and after the death of her parents she retired to a hermitage. Here she received many heavenly consolations, and at the same time was purified and strengthened by enduring very severe trials.

At the inspiration of God, Colette left the solitary life and began to establish convents of Poor Clares of the strict observance throughout France. During her lifetime seventeen foundations were made. She remained ever an example of poverty, charity, patience, humility and gentleness until her death in 1447.

Mass Vultum tuum, from the Common of Virgins, in the fourth place, with the following:

Oratio

DÓMINE Jesu Christe, qui beatam Colétam Virginem tuam cælestibus donis cumulásti: tribue, quæsumus; ut, ejus virtutes æmulantes in terris, æternis gaudiis cum ipsa perfruámur in cælis. Qui vivis.

Collect

O LORD Jesus Christ, who didst endow blessed Colette Thy Virgin with heavenly gifts, grant, we beseech Thee that imitating her virtues on earth we may with her enjoy the eternal joys of heaven. Who livest and reignest.

Commemoration is made of Sts. Perpetua and Felicitas Martyrs; and, in Lent, of the Feria.

Gospel Simile erit, from the Mass Dilexisti, from the Common of Virgins.

MARCH 9

ST. CATHERINE OF BOLOGNA

Virgin, of the Second Order

(Major Double)

Catherine was born in Bologna, Italy, in 1413. As a child she loved virginity, and desired no other spouse than Christ. She first began to live the religious life at the age of fourteen, under the Rule of the Third Order; some time later she made profession of the Rule of the Poor Clares. For a number of years she lived at Ferrara, and then she was called to Bologna to head a new convent. As superior, she cared for the sick Sisters with special love and solicitude. She gave a shining example of patience by bearing without complaint her own grievous illnesses for a period of twenty-eight years, until her death in 1463. Her incorrupt body is venerated in the convent at Bologna.

Mass Vultum tuum, from the Common of Virgins, in the fourth place, with the following:

Oratio

CONCÉDE, nos famulos tuos, Deus, beatæ Catharinæ Virginis suffragiis adjuvâri: cujus odore un-

Collect

GRANT, O God, that we Thy servants, may be helped through the intercession of blessed Catherine, the Virgin

uentórum tráhimur ad tua
uncta lætantes. Per Dó-
minum.

by the sweet smell of whose
ointments we are joyfully drawn
to Thy holy things. Through
our Lord.

*Commemoration is made of St. Frances of Rome, Widow;
and, in Lent, of the Feria.*

*Gospel Simile erit, from the Mass Dilexisti, from the Com-
munion of Virgins.*

Secreta

ILLO nos igne in hoc sacri-
ficio offeréndo, fac, quæ-
mus, Dómine, veheménter
incéndi: quo beáta Catha-
rina Virgo se ipsam tibi of-
fébat júgiter famulári. Per
Dóminum.

Secret

GRANT us, we beseech Thee,
O Lord, in offering this
sacrifice to be strongly in-
flamed with that fire with which
blessed Catherine, the Virgin,
ever offered herself to Thy serv-
ice. Through our Lord.

Commemorations as above.

Postcommunio

MAJESTÁTEM tuam, Dó-
mine, suppliciter exo-
mus: ut sicut beátæ Ca-
tarinæ Virginis corpus in-
corrúptum servásti; ita nos
incias per hæc sancta quæ
impsumus, ab omni culpá-
um labe servári. Per Dó-
minum.

Postcommunio

WE HUMBLY implore Thy
majesty, O Lord, that as
Thou hast preserved the body
of blessed Catherine, the Vir-
gin, incorrupt, so Thou
wouldest grant us through these
holy things which we have re-
ceived to be kept free from
every stain of sin. Through
our Lord.

Commemorations as above.

MARCH 11

BL. JOHN BAPTIST OF FABRIANO AND
BL. CHRISTOPHER OF MILAN

Confessors, of the First Order

(Semi-double)

Blessed John Baptist, a priest who was born of a noble family,
as remarkable for obedience to his superiors and to the precepts
of the holy Rule. In reward, God granted him extraordinary gifts,
and gave him the power to heal the sick with the Sign of the
cross. Worn out by spiritual labors and his severe penances, he
died in 1539, in his seventieth year.

As a youth, Christopher had distinguished himself by his piety
and purity of life. As a Franciscan, the young nobleman was

known for the exactness with which he practised poverty. After his ordination all his efforts were directed toward saving souls, and the monastery of Our Lady of Grace, which he established, became the center of a great popular religious revival. Thousands flocked to hear his inspired sermons, and to recommend themselves to his prayers. He died a holy death in 1485.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement).

Commemoration of the Feria.

MARCH 13

BL. AGNELLUS OF PISA

Confessor, of the First Order

(Semi-double)

Agnellus, born in Pisa, Italy, was received into the Order of St. Francis himself. Because of his singular piety, Francis sent him to Paris as Custos of the newly established province. Later he went to England to establish the Order in that country. He founded several monasteries, and also established a house of studies in Oxford in order to further the spirit of the Order. In the midst of his duties, he lived a life of humility and mortification. While in prayer, and especially while offering the Holy Sacrifice of the Mass, he was frequently unable to restrain his tears. He passed away much lamented in 1232, in his thirty-eighth year.

Mass Os justi, from the Common of a Confessor not Pontiff, in the first place, with the following:

Oratio

DÓMINE Jesu Christe, qui beátum Agnéllum, a sæculi illécebris absolútum, ad tuæ crucis sequélam transíre fecísti: fac nos ita ejus inhærére vestígiis; ut, quam in cælis accépit, glóriæ coronam obtinére mereámur. Qui vivis.

Collect

O LORD Jesus Christ, who freeing blessed Agnellus from the allurements of the world didst make him convert to the following of The cross: grant us so to walk in his footsteps that we may deserve to win the crown of glory which he has received in heaven. Who livest and reignest.

Commemoration is made of the Feria.

Secreta

UBERES lácrimæ, quas beátus Agnéllus in sacrificio offeréndo fundébat, eam nobis contritiónem cordis obtineant: qua ab omni inquinaménto mundáti, idem

Secret

MAY the many tears which blessed Agnellus poured forth in offering the sacrifice obtain for us such contrition of heart that, purified by from every stain, we may be

sacrificium majestati tuæ
igne offerre valeamus. Per
Dñm.

Commemoration as above.

Postcommunio

SACRAMENTA quæ
sumpsimus, Dñm
deus noster, illum in nobis
perentur effectum: quo, ex-
emplo et meritis beati Ag-
elli, terræ omnia despice,
et cælestia solum amare
udeamus. Per Dñm.

Commemoration as above.

Postcommunio

MAY the sacraments which
we have received, O Lord,
our God, be so effective in us
that we may strive through the
example and merits of blessed
Agnellus, to despise all earthly
things and to love only heavenly
things. Through our Lord.

MARCH 14

COMMEMORATION OF THE TRANSFERENCE
OF THE BODY OF ST. BONAVENTURE

*Bishop, Confessor, Doctor of the Church of the First Order
(Simple)*

On March 14, 1434, the bones of St. Bonaventure were removed
to the new Franciscan church in Lyons, while one arm of the saint
was brought to his birthplace, Bagnorea, near Viterbo. St. Bonaven-
ture was the faithful counselor of the Popes, the friend of cardinals,
the honored champion of the Greeks, the beloved father of the Order
of Friars Minor, and one of the greatest theologians of the Church.

Mass as on the feast, July 14, with the following:

Oratio

DA, QUÆSUMUS, omni-
potens Deus: ut beati
bonaventuræ Doctōris atque
ontificis Translationem re-
lentes; et ipsius eruditōne
proficiamus, et caritatis ardō-
rem jūgiter æmulēmur. Per
Dñm.

Commemoration is made of the Feria.

Secreta

SANCTI tui Bonaventuræ
nobis, Dñm, pia non
desit oratio: quæ et mūnera
prostra conciliet, et tuam no-

Collect

GRANT, we beseech Thee,
almighty God, that recall-
ing the transference of blessed
Bonaventure, Doctor and Pon-
tiff, we may advance by his
teaching and ever imitate the
ardor of his love. Through
our Lord.

Secret

MAY the kindly intercession
of Bonaventure, Thy
Saint, never fail us, O Lord,
and may it both render our

bis indulgentiam semper obtineat. Per Dóminum.

offerings acceptable and always obtain Thy indulgence for us Through our Lord.

Commemoration as above.

Postcommunio

UT NOBIS, Dómine, tua sacrificia dent salutem: beátus Bonaventúra Póntifex tuus et Doctor egrégíus, quæsumus, precátor accédát. Per Dóminum.

Postcommunion

MAY blessed Bonaventúra Thy Pontiff and illustrious Doctor, come to Thee as a intercessor, O Lord, in order that Thy sacrifices may obtain for us salvation. Through our Lord.

Commemoration as above.

MARCH 18

ST. SALVATOR OF HORTA

Confessor, of the First Order

(Major Double)

Salvator was born at St. Columba, near Gerona, Spain. His parents died when he was still a child, and he earned his living as a shepherd and later as an apprentice to a shoemaker. At the age of twenty he entered the Franciscan Order as a lay-brother, and became an example of obedience, poverty and chastity. He exercised himself ceaselessly in watching, fasting, prayer and the works of mortification. He received the gift of curing diseases through the Sign of the Cross and the sprinkling of holy water. Many came to him in their need seeking the help of his prayers. He died in 1567, and was canonized by Pius XI in 1938.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

CONCÉDE, quæsumus. Omnipotens Deus: ut, beáti Salvatóris Confessóris tui memóriam recoléntes; ipsíus intercessióne, a cunctis malis liberémur in terris, et ad gáudia sempitérna pervenire mereámur in cælis. Per Dóminum.

Collect

GRANT, we beseech Thee, O almighty God, that we who celebrate the memory of blessed Salvator, Thy Confessor, through his intercession may be delivered from all evils on earth and deserve one day to attain to eternal joys in heaven. Through our Lord.

Commemoration is made of St. Cyril, Bishop of Jerusalem Confessor, and Doctor of the Church; and of the Feria.

The Creed is said, because of the Feast of St. Cyril.

MARCH 20

BL. JOHN OF PARMA, BL. MARK OF MONTEGALLO
AND BL. HIPPOLYTE GALANTINI*Confessors, of the First and Third Orders**(Double)*

John was born of a noble family in Parma, Italy. Having entered the Franciscan Order, he taught Theology in the famous universities, and was finally made the General of the Order. Pope Innocent IV called him "an angel of peace," and sent him to the schismatic Greeks hoping he could win them back to Rome. Returning to Italy, John lived a life of prayer for thirty years, until his death in 1289.

Mark studied medicine at the University of Bologna; after the death of his parents, he entered the Franciscan Order and became a priest, while his wife became a Poor Clare. Once, while at meditation, he heard the words: "Brother Mark, go and preach charity!" He not only preached charity, but he practised it also, especially during the plague in Camerino. He was ever the champion of the poor against the oppression of the rich, and had much to do with establishing the *Montes de pietate*. Having spent forty years in great apostolic labors, he died in 1497.

Hippolyte was the son of a poor Florentine weaver. He was remarkable for his obedience and kindness, and so sweet was his personality that all who met him loved him. While he was yet only twelve years old he began, with the approval of his confessor, to gather children together and teach them Christian doctrine. This was the beginning of the "Confraternity of Christian Doctrine of St. Francis," the object of which was to instruct youth in the truths of Christianity and keep them from dangerous amusements. Hippolyte saw the most bountiful blessings proceed from his labors before his death in 1619. In 1825 Pope Leo XII approved his veneration.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of the Feria.

MARCH 22

ST. BENVENUTE

*Bishop and Confessor, of the First Order**(Major Double)*

St. Benvenute was born at Ancona, a member of the distinguished family of the Scotivoli. He studied at the University of Bologna, and after his ordination to the priesthood, was made archdeacon of the Diocese of Ancona. The city of Osimo, which had been estranged from the Pope for twenty years, was entrusted to Benvenute, and through his work, the people were again united to Rome and petitioned for a bishop. Benvenute was appointed, but before assuming his duties, he begged leave to take the habit of the Friars Minor, believing that only through the practice of poverty, humility, penance and constant prayer could he govern his diocese properly. He wore the habit and observed the Rule of St. Francis most faithfully until his death on Palm Sunday, 1282. He was canonized within four years of his death.

Mass Sacerdotes tui, from the Common of a Confessor Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Benvenútum Confessórem tuum atque Pontíficem pastoráli sollicitúdine júgiter vigiláre tribuísti: concéde, quæsumus; ut, ejus intervencióné, quæ nobis agénda præcipis, exsequéntes, ad glóriæ tuæ fastígium felíciter perducámur. Per Dóminum.

Collect

O GOD, who didst vouchsafe that blessed Benvenute, Thy Confessor and Pontiff, should always keep watch with pastoral solicitude, grant we beseech Thee, that accomplishing through his intercession what Thou hast ordained we should do, we may happily attain to the eminence of Thy glory. Through our Lord.

Commemoration is made, in Lent, of the Feria.

✠ Sequéntia sancti Evangélii
secúndum Lucam.

Luc. 12:42-48

IN ILLO témpore: Dixit Dóminus Petro: Quis, putas, est fidélis dispensátor, et prudens, quem constituit dóminus supra famíliam suam, ut det illis in témpore trítici mensúram? Beátus ille servus, quem, cum vénerit dóminus, invénerit ita faciéntem. Vere dico vobis, quóniam supra ómnia quæ pósidet constituet illum. Quod si dixerit servus ille in corde suo: Moram facit dóminus meus veníre; et cœperit percútere servos et ancíllas, et édere, et bíbere, et inebriári, véniet dóminus servi illius, in die qua non sperat, et hora qua nescit, et dívidet eum, partémque ejus cum infidélibus ponet. Ille autem servus, qui cognóvit voluntá-

✠ Continuation of the holy
Gospel according to Luke.

Luke 12:42-48

AT THAT time: The Lord said to Peter: Who, think-est thou, is the faithful and wise steward whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant whom, when his lord shall come, he shall find so doing. Verily, I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the menservants and the maidservants, and to eat and to drink and be drunk; the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. And that servant

em dómini sui, et non præparávit, et non fecit secúndum voluntátem ejus, vapulábit multis; qui autem non cognóvit, et fecit digna plagis, vapulábit paucis. Omni autem cui multum datum est, nultum quærétur ab eo; et cui commendavérunt multum, plus petent ab eo.

who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more.

MARCH 26

BL. DIDACUS JOSEPH OF CADIZ

*Confessor, of the First Order
(Double)*

As a child Didacus Joseph had difficulties with his studies, but his deep piety endeared him to all. He entered the Capuchin Order and after his ordination was appointed to the work of preaching. His humility and virtue drew down upon him the blessing of God, and the Holy Spirit so enlightened him that he became the most celebrated preacher in all Spain. He never began a sermon without having first scourged himself to blood and implored the help of God, fully realizing that all his efforts would be in vain unless he could draw down God's mercy upon the people. He journeyed through Spain, preaching especially the praise of the Most Holy Trinity and of the blessed Virgin, until his death in 1801. He was beatified by Pope Leo XIII.

Mass Os justi, from the Common of Abbots, with the following:

Oratio

DEUS, qui beátum Dídacum-Joséphum Confessórem tuum sciéntia Sanctórum decorásti, et in salútem gentis suæ mirábiliter dixísti: ejus nobis intercessióne concéde; quæ pia et recta sunt sápere, et ad regnum glóriæ tuæ felíciter perducámur. Per Dóminum.

Collect

O GOD, who didst distinguish blessed Didacus Joseph, Thy Confessor, with the learning of the saints and didst wonderfully direct him for the salvation of his people, grant us through his intercession to relish those things that are holy and right, and that we may be happily led to the kingdom of Thy glory. Through our Lord.

Commemoration is made, in Lent, of the Feria.

Léctio Epístolæ beāti Pauli
Apóstoli ad Timótheum.

Lesson from the Epistle of
blessed Paul the Apostle to
Timothy.

2 Tim. 2:8-10; 3:10-12

CARÍSSIME: Memor esto, Dóminum Jesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cælésti. Tu autem assecútus es meam doctrínam, institutióem, propósitum, fidem, longanimitátem, dilectiόem, paciéntiam, persecutiόes, passiόes, quália mihi facta sunt Antiocháæ, Iconií et Lystris: quales persecutiόes sustinui, et ex ómnibus eripuit me Dóminus. Et omnes qui pie volunt vívere in Christo Jesu, persecutiόem patiéntur.

✠ Sequéntia sancti Evangélii
secúndum Lucam.

Luc. 12:32-34

IN ILLO témpore: Dixit Iesus discíplulis suis: Nolíte timére, pusíllus grex, quia complácuít Patri vestro dare vobis regnum. Véndite quæ possidéti, et date elemósynam. Fácite vobis sáculos, qui non veteráscunt,

2 Tim. 2:8-10; 3:10-12

DEARLY beloved: Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my Gospel. Wherein I labor even unto bands, as an evildoer; but the word of God is not bound. Therefore I endure all things, for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Christ Jesus shall suffer persecution.

✠ Continuation of the holy
Gospel according to Luke.

Luke 12:32-34

AT THAT time: Jesus said to His disciples: Fear not, little flock, for it hath pleased you Father to give you a kingdom. Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not

thesáurum non deficientem in cælis: quo fur non approbiat, neque tinea corrumpit. Ibi enim thesáurus vester est, ibi et cor vestrum erit.

Secreta

MÚNERA, quæ ob venerationem beáti Dídaci-Joséphi Confessóris offerimus, grata tibi sint, Dómine: et secúndum divítias grátiae tuæ fiant nobis pignora salútis æternæ. Per Dóminum.

Commemoration as above.

Postcommunio

CÆLÉSTI dape refécti, súpplices te, Dómine, deprecámur: ut, intercedente beáto Dídaco-Josépho Confessóre tuo, dóceas nos prospera mundi despícere, et æterna semper inquirere. Per Dóminum.

Commemoration as above.

where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Secret

MAY the gifts we offer in honor of blessed Didacus Joseph, the Confessor, be pleasing to Thee, O Lord, and according to riches of Thy grace may they become for us pledges of eternal salvation. Through our Lord.

Postcommunion

REFRESHED by the heavenly banquet, we humbly beseech Thee, O Lord, that Thou wouldst teach us, through the intercession of blessed Didacus Joseph, Thy Confessor, to despise the success of the world and always to seek eternal things. Through our Lord.

MARCH 28

ST. JOHN CAPISTRANO

Confessor, of the First Order

(Major Double)

John was born in 1386, in Capistrano, a town in southern Italy. He studied law, became governor of Perugia, and married a distinguished lady. Having been cast into prison by the enemies of his city, he was led to resolve to join the Franciscan Order. He was then thirty years of age. After his ordination he began to preach, and soon became noted as the most forceful preacher of penance of the times. Like his teacher, St. Bernardine of Siena, he propagated honor to the Holy Name of Jesus. He preached throughout Italy, Austria, Germany and Poland with great success. He also preached a crusade against Islam, foretelling the victory of Belgrade under John Hunyadi. He died on October 23 in the year 1456.

Mass as in the Roman Missal.

MARCH 29

BL. JANE MARY OF MAILLE

*Widow, of the Third Order
(Semi-double)*

Jane Mary was the daughter of the wealthy Baron of Maille, near St. Quentin, France. From her youth she lived a pious life under the direction of a Friar Minor. According to the wish of her parents she married Robert, Baron of Sillé, a young man of eminent virtue. Their life was a model of Christian piety, and in spite of great suffering during the war with England, and distress of mind due to the troubled state of the Church, they never wavered in their fidelity to God. After her husband's death, Jane Mary retired to a little house near the Franciscan church in Tours and entered the Third Order. The rest of her life was spent in prayer, penance and works of charity, coming to an end in 1414.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

DÓMINE Jesu Christe, humilitátis et caritátis amátor, qui beátam Joánnam-Mariám, tuo amóre succénsam, cæléstibus donis cumulásti, et próspera mundi despícere docuísti: da, ut, quam festíva celebritáte venerámur, humilitáte, caritáte et rerum terrenárum contéptu imitémur. Qui vivis.

Collect

O LORD Jesus Christ, lover of humility and charity, who didst endow with heavenly gifts blessed Jane Mary who was burning with love for Thee, and didst teach her to despise the goods of this world, grant that we may imitate her by humility, charity and contempt of earthly things whom we venerate on this festive celebration. Who livest and reignest.

Commemoration is made, in Lent, of the Feria.

MARCH 30

ST. PETER REGALATUS

*Confessor, of the First Order
(Major Double)*

St. Peter was born of wealthy and devout parents at Valladolid, Spain. From earliest childhood he gave evidence of remarkable sanctity, and at the age of thirteen entered the Franciscan Order. After ordination he was made head of all the monasteries of the reform movement in Spain. His life was one of the most rigorous penance, of seraphic love and religious perfection. God rewarded him with extraordinary graces and wrought numerous miracles through his intercession. His death took place in 1456.

Introitus. Rom. 5:5

CÁRITAS Dei diffusa est in córdibus nostris per Spíritum Sanctum, qui datus est nobis. (*T. P. Allelúja, allelúja.*) *Ps. 40:1.* Beátus qui intélligit super egénium et páuperem! In die mala liberábit eum Dóminus. *V. Glória Patri.*

Oratio

DEUS, qui diléctum fámulum tuum Petrum, carne mortificátum, ad delicias glóriæ tuæ assumere dignátus es: concéde propítius; ut ad delectatiónes, quæ in dextera tua sunt usque in finem, méritis ejus et intercessióne, pervenire valeámus. Per Dóminum.

Commemoration is made, in Lent, of the Feria.

Lectio Epístolæ beáti
Joánnis Apóstoli.
1 Joann. 4:7-13

CARÍSSIMI: Diligámus nos ínvicem, quia caritas ex Deo est. Et omnis, qui diligit, ex Deo natus est, et cognóscit Deum. Qui non diligit, non novit Deum, quóniam Deus caritas est. In hoc appáruit caritas Dei in nobis, quóniam Fílium suum unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est caritas, non quasí nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatióne pro peccátis nostris. Caríssimi, si

Introit. Rom. 5:5

THE charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us. (*P. T. Alleluia, alleluia.*) *Ps. 40:1.* Blessed is he that understandeth concerning the needy and the poor! The Lord will deliver him in the evil day. *V. Glory be to the Father.*

Collect

O GOD, who didst deign to lift up Thy beloved servant, Peter, through the mortification of the flesh, to the delights of Thy glory: mercifully grant that, through his merits and intercession, we may be able to attain to those joys which Thou holdest in Thy right hand forever. Through our Lord.

Lesson from the Epistle of
blessed John the Apostle.
1 John 4:7-13

DEARLY beloved, let us love one another, for charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is charity. By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to

sic Deus diléxit nos, et nos debémus altérutrum dilígere. Deum nemo vidit umquam. Si diligámus ínvicem, Deus in nobis manet, et caritas ejus in nobis perfécta est. In hoc cognóscimus, quóniam in eo manémus, et ipse in nobis: quóniam de Spírítu suo dedit nobis.

Graduale. Eccli. 1:13,20

Timénti Dóminum bene erit, et in diébus consummationis illíus benedicétur. *V.* Plenitúdo sapiéntiæ est timére Deum, et plenitúdo a frúctibus illíus.

Tractus. Ps. 111:1-3

Beátus vir qui timet Dóminum; in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus; generatio rectórum benedicétur. *V.* Glória et divítiae in domo ejus; et justítia ejus manet in sæculum sæculi.

In Votive Masses before Septuagesima or after Pentecost, the Gradual is said as above, but the Tract is omitted and in its place is said:

Allelúja, allelúja. *V. Prov. 22:9.* Qui pronus est ad misericórdiam, benedicétur; de páribus enim suis dedit páuperi. Allelúja.

In Paschal Time the Gradual and Tract are omitted and the following is said:

Allelúja, allelúja. *V. Eccli. 1:20.* Plenitúdo sapiéntiæ est timére Deum, et plenitúdo

love one another. No man hath seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him and He in us: because He hath given us of His Spirit.

Gradual. Eccli. 1:13,20

With him that feareth the Lord it shall go well, and in the days of that consummation he shall be blessed. *V.* To fear God is the fulness of wisdom, and the fulness is from the fruits thereof.

Tract. Ps. 111:1-3

Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments. *V.* His seed shall be mighty on the earth; the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house; and his justice remaineth for ever.

Alleluia, alleluia. *V. Prov. 22:9.* He that is inclined to mercy shall be blessed: for of his bread he hath given to the poor. Alleluia.

Alleluia, alleluia. *V. Eccli. 1:20.* To fear God is the fulness of wisdom, and fulness is

lo a fructibus illius. Allelúja. *V. Prov. 22:9.* Qui pronus est ad misericórdiam, benedicétur; de pánibus enim uis dedit páuperi. Allelúja.

✠ Sequéntia sancti Evangélii secúndum Lucam.

Luc. 12:35-40

IN ILLO témpore: Dixit Jesus discípulis suis: Sint umbi vestri præcincti, et lucernæ ardéntes in mânibus vestris, et vos símiles hominibus exspectántibus dñm suum quando revertátur a nuptiis, ut, cum vénerit et pulsáverit, conféstim apériunt ei. Beáti servi illi, quos, cum vénerit dñus, invénit vigilántes; amen dico vobis quod præcínget se, et faciet illos discumbere, et tránsiens ministrábit illis. Et, si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénit, beáti sunt servi illi. Hoc autem scitôte, quóniam si sciret paterfamílas qua hora fur veníret, vigíaret útique et non síneret perfodi domum suam. Et vos estôte paráti; quia, qua hora non putátis, Fílius hóminis veniet.

Offertorium. 3 Reg. 22:43

Ambulávit in omni via patris sui, et non declinávit ex ea; fecítque, quod rectum erat in conspéctu Dómini.

from the fruits thereof. Alleluia. *V. Prov. 22:9.* He that is inclined to mercy shall be blessed: for of his bread he hath given to the poor.

✠ Continuation of the holy Gospel according to Luke.

Luke 12:35-40

AT THAT time: Jesus said to His disciples: Let your loins be girt, and lamps burning in your hands. And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching. Amen I say to you that He will gird himself, and make them sit down to meat, and passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not, the Son of Man will come.

Offertory. 3 Kings 22:43

He walked in all the way of his father, and he declined not from it; and he did that which was right in the sight of the Lord.

Secreta

OBLÁTIS munéribus, Dómine, quæsumus, placátus inténde: ut illo nos igne Spíritus Sanctus inflámmet, quo beáti Petri Confessóris tui cor indesinéter accéndit. Per Dóminum . . . in unitáte ejúsdem.

Commemoration as above.

Communio. Matth. 25:40

Amen dico vobis, quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

Postcommunio

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde: ut, quos cælésti pane satiásti, beáti Petri Confessóris tui méritis et intercessióne, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte ejúsdem.

Commemoration as above.

Secret

BEING appeased, look upon the gifts offered Thee, w beseech Thee, O Lord, so tha the Holy Spirit may inflame u with that fire with which th heart of blessed Peter, Thy Confessor, ever burned. Through our Lord . . . in unity with th same Holy Spirit.

Communion. Matt. 25:40

Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me

Postcommunio

POUR forth unto us, O Lord the Spirit of Thy love, tha those whom Thou hast fillec with heavenly bread Thou may est in Thy clemency, through the merits and intercession o blessed Peter, Thy Confessor make united. Through ou Lord . . . in unity with the same Holy Spirit.

FEASTS OF APRIL

APRIL 2

BL. LEOPOLD OF GAICHE

Confessor, of the First Order

(Double)

Leopold was born in Gaiche, a parish in the Diocese of Perugia in 1732. From his earliest years he distinguished himself by his remarkable piety, and at the age of eighteen entered the Franciscan Order. He taught Philosophy and Theology in the clericate for several years, and was then appointed as a missionary preacher to the Papal States. His work in this field was signally blessed with success. When in 1809 Napoleon seized the Papal States, Leopold was thrown into prison for refusing to take an oath which he considere

inlawful. In his solitude he grew in the love of prayer and sanctity. In 1814 Napoleon was overthrown and Leopold was set free. He died the following year, at the age of eighty-three. Because of the numerous miracles wrought at his grave, the process of his beatification was approved in 1893.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui beátum Leopóldum Confessórem te in solitúdine toto corde puerere, et in médio pópuli tui salútem operári mirabíli-
er docuísti: ejus quæsumus, exémp-
lis et méritis, fac nos in tua caritáte fervéntes, et in ópere effícaces. Per Dó-
ninum.

Collect

O GOD, who didst wonder-
fully teach blessed Leo-
pold, the Confessor, to seek
Thee in solitude with his whole
heart, and in the midst of Thy
people to work out his salva-
tion: make us, we beseech Thee,
through his example and merits,
fervent in Thy love and fruit-
ful in deed. Through our Lord.

Commemoration is made of St. Francis of Paula, Confessor; and, in Lent, of the Feria.

Secreta

PLACATIONIS hóstiám
tibi offeréntes, supplíciter
e, Dómine, deprecámur: ut,
néritis et précibus beáti Leo-
póldi Confessóris tui, legis
rævaricatóres convertántur,
et fidéles tui salutáre pábu-
um sæpe dignéque percípi-
unt. Per Dóminum.

Secret

OFFERING Thee this host of
propitiation, we humbly
beseech Thee, O Lord, that,
through the merits and prayers
of blessed Leopold, Thy Con-
fessor, those who transgress Thy
law may be converted, and Thy
faithful may receive the saving
nourishment often and worthily.
Through our Lord.

Commemorations as above.

Postcommunio

SUPLÍCITER te rogámus,
clementíssime Dómine:
ut, quos pane fórtium satiá-
ti, intercedénte beáto Leo-
póldo Confessóre tuo, júgiter
ibi corde placeámus et
nente. Per Dóminum.

Postcommunion

WE HUMBLY beseech Thee,
most merciful Lord, that
we whom Thou hast filled with
the Bread of the Strong may,
through the intercession of
blessed Leopold, Thy Confessor,
always be pleasing to Thee in
heart and mind. Through our
Lord.

Commemorations as above.

APRIL 3

BL. GANDULPH OF BINASCO AND BL. JOHN OF PINNA

*Confessors, of the First Order
(Semi-double)*

Gandulph was born of an illustrious family in the little town of Binasco, Lombardy. As a youth he entered the Franciscan Order and began a life of the strictest penance. He soon became renowned for his humility, love of prayer and boundless zeal for the salvation of souls. In order to escape the praise and admiration of the multitude who flocked to him, he set out for the wild and rugged mountains of Petralia. Before he could reach the desired solitude, he was asked to preach a Lenten sermon to the people of Polizzi. He spoke most eloquently, then fell ill and died on Holy Saturday, 1260. Many miracles occurred after his death. His body remained incorrupt and diffused a marvelously sweet fragrance.

John was born in Pinna, in the March of Ancona, and was called by a heavenly messenger to seek our Seraphic Father St. Francis. Through his humility, patience and simplicity, he was truly worthy to be called a son of St. Francis. He died a pious death about 1275.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made, in Lent, of the Feria.

APRIL 4

ST. BENEDICT THE MOOR

*Confessor, of the First Order
(Major Double)*

Benedict was born of Moorish parents who had been brought as slaves from Ethiopia to Sicily. They had embraced Christianity and so exemplary was their life that their master granted their eldest son his freedom. Because of his black skin and lowly origin, Benedict suffered many humiliations and abuse from his fellow-laborers, but he bore all with meekness and charity. He became acquainted with some hermits who followed the Rule of St. Francis, and for seventeen years he led an eremitical life in the vicinity of Palermo. When the hermits of St. Francis were ordered to unite with one of the established Orders, Benedict went to the Franciscan monastery at Palermo. Here he continued his pious exercises and gladly undertook the heavy work assigned to him. His penances were unbelievably rigorous; poverty and chastity he loved and guarded most scrupulously; his love of God was so ardent that he often wept and sighed aloud. Because of his great sanctity he was appointed superior, and under his guidance the friars advanced daily in virtue. He died in 1589 at the age of sixty-three. His body has remained incorrupt and emits a pleasant odor. Pope Pius VII canonized him in 1807.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Benedictum Confessórem tuum cæléstibus donis locupletásti, eúmque in Ecclesia tua signis et virtútibus claré fecísti: præsta, quæsumus; ut, ejus méritis et précibus, tua benefícia capiámus. Per Dóminum.

Collect

O GOD, who didst enrich blessed Benedict, Thy Confessor, with heavenly gifts, and didst make him to shine in the Church by signs and virtues, grant us, we beseech Thee, that through his merits and intercession we may receive Thy benefits. Through our Lord.

Commemoration is made of St. Isidore, Bishop, Confessor and Doctor of the Church; and, in Lent, of the Feria.

The Creed is said because of the Feast of St. Isidore.

APRIL 6

BL. MARY CRESCENTIA HOESS

Virgin, of the Third Order

(Double)

Mary Crescentia was born in Kaufbeuren, a little town in the Diocese of Augsburg. Her parents were simple weavers, poor but deeply pious. As a child Crescentia distinguished herself by her remarkable virtue, and when she had attained the proper age, she begged to be admitted to the convent of Tertiaries in her native town. She was received reluctantly, and made to feel her lowly position keenly. She endured many trials from her fellow-religious, but for four years she bore all with resignation. A new superior recognized the eminent virtue of Mary Crescentia, who was appointed first portress and later novice mistress. Finally she became superior, and fulfilled her office with admirable prudence and charity. The last years of her life were marked by an increase of physical sufferings, but remembering the sufferings of Christ in which she wished to share, she accepted all with holy joy. She died in 1744 and was beatified in 1900.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui in beáta María-Crescéntia Vírgine tua christiánæ perfectiónis exémp-
plum misericórditer tribuísti: præsta, quæsumus; ut, ejus imitatióni júgiter inhæréntes, glóriam consequámur ætérnam. Per Dóminum.

Collect

O GOD, who hast mercifully given us an example of Christian perfection in blessed Mary Crescentia, Thy Virgin: grant, we beseech Thee, that ever adhering to her example, we may receive eternal glory. Through our Lord.

Commemoration is made, in Lent, of the Feria.

Secreta

SACRIFICIUM, Dómine, quod offérimus, súscipe placátus: et, intercedénte beáta María-Crescéntia, quæ inter mundánas sordes immaculátum virginitátis florem custodívit, concéde; ut ómnia ópera nostra sint tibi sacrificium laudis in odórem suavitátis. Per Dóminum.

Commemoration as above.

Postcommunio

PRETIÓSI Córporis et Sánguinis tui mystériis refécti, Dómine, precámur: ut, beátæ Mariæ-Crescéntiæ præclára virtútum exémpa sequéntes, ómnibus amótiis perículis, ad te felíciter perveniámus. Qui vivis.

Commemoration as above.

Secret

BEING appeased, receive, O Lord, the sacrifice which we offer, and through the intercession of blessed Mary Crescentia, who kept the flower of virginity unspotted in the midst of the sinful world, grant that all our works may be to Thee a sacrifice of praise in the odor of sweetness. Through our Lord.

Postcommunio

REFRESHED by the mysteries of Thy precious Body and Blood, O Lord, we pray that following the glorious example of the virtues of blessed Mary Crescentia, we may safely pass all dangers and happily attain to Thee. Who livest and reignest.

APRIL 7

BL. WILLIAM OF SCICLI, THE HERMIT

*Confessor, of the Third Order
(Semi-double)*

William was a nobleman at the court of the king of Sicily. While hunting with the royal party, he saved the king from the attack of a wild boar, though he himself was severely wounded. Through the intercession of St. Agatha he was restored to health, and soon asked permission to leave the court. This being granted, he went to the hermit St. Conrad of Piacenza, who instructed him in the religious life according to the Rule of the Third Order. William advanced rapidly in perfection, and was soon revered as a saint. He died in 1404 at the age of ninety-five, and many miracles occurred at his death.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

OMNÍPOTENS sempitérne Deus, qui per beátum Guíllélmum Confessórem tuum mirabilia operáris: concéde, quæsumus; ut,

Collect

ALMIGHTY, everlasting God, who workest wonders through blessed William, Thy Confessor, grant, we beseech Thee, that as Thou givest health

sicut, ejus interveniéntibus méritis, ægrótiis tríbuís corpóribus sanitátem, ita nos fácias ad ætérnum perveníre consórtium. Per Dóminum. | to sick bodies through his intercession and merits, so Thou mayest help us to attain to the eternal fellowship. Through our Lord.

Commemoration is made, in Lent, of the Feria.

APRIL 8

BL. JULIAN OF ST. AUGUSTINE

*Confessor, of the First Order
(Double)*

Julian, the son of a French nobleman, had been reared in humble but deeply pious surroundings, and as a young man entered the Franciscan Order. His zeal was so ardent, and his austerities were so severe, that he was considered eccentric and twice dismissed from the novitiate. He withdrew to a hermitage on a neighboring mountain, and after bearing this trial with admirable fortitude, was again received into the Order. As a true son of St. Francis, he loved poverty and practised it to an extraordinary degree. His penance was rigorous, his humility profound and his holy death in 1606 was marked with many miracles.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Juliánum Confessórem tuum, per humilitátis et innocentíæ sémitas, ad cæléstis glóriæ fastígium perduxísti: fac nos per ejus vestígia gradiéntes, supérbe non sápere, et ad te puris méntibus perveníre. Per Dóminum.

Commemoration is made, in Lent, of the Feria.

Secreta

PER hanc, quam tibi, Dómine, offérimus hóstiam: da nobis eo puritátis et humilitátis spírítu sacra mystéria perágere, quo beátus Juliánus vitam áluit ad æternitátem. Per Dóminum.

Commemoration as above.

Collect

O GOD, who didst lead blessed Julian, Thy Confessor, over the paths of humility and innocence to the height of heavenly glory, grant that following in his footsteps, we may not be wise in a vain way and may come to Thee with pure minds. Through our Lord.

Secret

THROUGH this host which we offer Thee, O Lord, grant us to celebrate the sacred mysteries with that spirit of purity and humility with which blessed Julian nourished his life for eternity. Through our Lord.

Postcommunio

CÆLESTI dape recreátis
 concède, Dómine, beáti
 Juliáni méritis et exémpis,
 tibi puro et húmili corde
 servíre: qui per unigéniti
 Filii tui humilitátem, æterni-
 tátis nobis áditum reserásti.
 Per eúndem Dóminum.

Postcommunion

O LORD, who through the
 humility of Thine only-
 begotten Son hast opened to us
 the entrance to eternity, grant to
 us, now refreshed with heavenly
 food, that through the merits
 and example of blessed Julian,
 we may serve Thee with a pure
 and humble heart. Through the
 same Jesus Christ.

Commemoration as above.

APRIL 9

BL. THOMAS OF TOLENTINO

*Martyr, of the First Order
 (Semi-double)*

Thomas was born at Tolentino, Italy. As a Friar Minor he was so distinguished for his virtue and zeal for souls that he was sent as a missionary to Armenia. He labored there for several years with remarkable success, and was then sent to Persia. With twelve companions, he traveled through that country, preaching the Gospel and bringing about many conversions. He penetrated as far as China and in the principal city of that country, Cambalek (now called Peiping), he met his brother in religion, the noted missionary, Father John of Montecorvino. He returned to Rome to seek new laborers for China, and was then sent to Hindustan. After thirty years of apostolic activity, he won the crown of martyrdom in 1321, at the hands of the Saracens in India.

Mass, outside of Paschal Time, Lætabitur, from the Common of One Martyr, in the fourth place; during Paschal Time, Protexisti, from the Common of Martyrs, in the first place; in either case, the following are said:

Oratio

DEUS, qui nobis in beáto
 Thoma Mártire tuo
 apostólici zeli ac fortitúdinis
 exémpar exímium præbuísti:
 ipsíus méritis et précibus
 concède; ut própriam et alió-
 rum salútem júgiter operári
 studeámus. Per Dóminum.

Collect

O GOD, who in blessed
 Thomas, Thy Martyr, hast
 given a shining exemplar of
 apostolic zeal and fortitude, grant
 through his intercession and
 merits that we may ever strive
 to work out our own and our
 neighbors' salvation. Through
 our Lord.

Commemoration is made, in Lent, of the Feria.

Secreta

CONCÈDE, quæsumus, Dómine, ut salutáris hóstia, quam contríto corde tibi offérimus, suffragántibus méritis beáti Thomæ Mártyris tui, nostrórum sit expiatio peccatórum. Per Dóminum.

Commemoration as above.

Postcommunio

MULTÍPLICA super nos quæsumus, Dómine, misericórdiam tuam, ut, qui in beáti Thomæ Mártyris tui festivitáte gaudémus, te largiénte, perpétua ipsíus societáte lætémur. Per Dóminum.

Commemoration as above.

Secret

GRANT, we beseech Thee, O Lord, that the saving host which with a contrite heart we offer Thee, may through the intercession of the merits of blessed Thomas, Thy Martyr, be an expiation for our sins. Through our Lord.

Postcommunio

INCREASE Thy mercy toward us, we beseech Thee, O Lord, in order that we who rejoice in the festivity of blessed Thomas, Thy Martyr, may through Thy grace enjoy his unending fellowship. Through our Lord.

APRIL 10

BL. MARK FANTUZZI OF BOLOGNA

*Confessor, of the First Order
(Semi-double)*

Mark was born of the noble family of the Fantuzzi in Bologna. He studied at the university there, and after receiving his degrees, entered the Order of Friars Minor at the age of twenty-six. Bl. James Primadizzi was his master, and St. Bernardine of Siena his teacher in Theology, and under such guidance he made rapid progress in holiness. He was elected to the highest offices in the Order, and he always strove to maintain the faithful observance of the Rule in his monasteries. Humility, zeal for souls and devotion to the holy Rule were his outstanding virtues. He died in 1474.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

OEUS, qui beáto Marco in fidei tuæ prædicatione cursum consummáre, et coronam glóriæ promeréri tribuísti: concède propítius; ut, ejúsdem fidei amóre cer-

Collect

D GOD, who didst grant to blessed Mark the grace to run his course in the preaching of Thy faith, and to merit the crown of glory, mercifully grant that, fighting until death

tántes usque ad mortem, præmia consequámur æterna. Per Dóminum.	out of love for that same faith we may obtain eternal rewards Through our Lord.
---	---

Commemoration is made, in Lent, of the Feria.

APRIL 12

BL. ANGELUS OF CHIVASSO

Confessor, of the First Order

(Semi-double)

Angelus was born of wealthy and pious parents at Chivasso, in Piedmont. From his youth he was noted for his piety and brilliant mental gifts. When his mother died, in about his thirtieth year, he resigned his high position in the state and entered the Franciscan Order. His virtues won him the admiration of his superiors, and soon honors and responsibilities were heaped upon him. Several Popes employed him to lead a crusade against heresies. He labored indefatigably until his eighty-second year, when he begged leave to retire. He died two years later, in 1495, after a holy preparation for death. His body is still incorrupt.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

D EUS, qui ad expugnandos Ecclésiæ tuæ hostes, beatum Ángelum Confessorem tuum invicta ánimi fortitúdine roborásti: ejus nobis méritis et intercessióne concede; ut, ómnium hóstium superátis insídiis, perpétua pace lætémur. Per Dóminum.

Collect

O GOD, who in order to vanquish the enemies of Thy Church didst endow blessed Angelus, Thy Confessor, with invincible strength of mind, grant through his intercession and merits that, having overcome the snares of all our enemies, we may enjoy unending peace. Through our Lord.

Commemoration is made, in Lent, of the Feria.

APRIL 16

• THE SOLEMN COMMEMORATION OF OUR
HOLY FATHER FRANCIS

(Major Double)

On this day in the year 1209, our Seraphic Father St. Francis received the first oral approval for the Order from Pope Innocent III, and the first friars received the tonsure and permission to preach. In a dream the Pope had seen the Lateran, the greatest church in Christendom, falling to ruin, until one man came and supported it with his shoulders. He recognized St. Francis as the man in his dream, and thereupon approved the new Order.

Introitus. Deut. 4:5, 6

SCITIS quod docuerim vos præcepta atque iustitias, sicut mandavit mihi Dominus Deus meus; sic faciétis et implebitis opere, ut audiéntes univérsa præcepta hæc licant: En pópulus sapiens, gens magna! (*T. P. Allelúja, allelúja*). *Ps. 77:1. Attén-dite, pópule meus, legem neam, inclínate aurem ve-stram in verba oris mei. V. Glória Patri.*

Oratio

DEUS, qui ad sectándas Unigéniti tui vias beátum Franciscum ducem ac præceptórem nobis tribúere dignátus es: concéde propítius; ut, cujus hódie memóriam colimus, ejus in cælis glóriæ participes éffici mereámur. Per eúndem Dóminum.

Commemoration is made, in Lent, of the Feria; of St. Benedict Joseph Labre, Confessor; and of St. Mary Bernadette Soubirous, Virgin, as in the following Masses.

Lectio libri Sapiéntiæ.

Eccli. 50:1, 3-7

ECCE qui in vita sua súf-sit domum, et in dié-bus suis corroborávit tem-plum. In diébus ipsíus ema-náverunt pútei aquárum, et quasi mare adimpléti sunt supra modum. Qui curávit gentem suam, et liberávit eam a perditíone. Qui præ-
valuit amplificáre civitátem, qui adéptus est glóriam in conversatióne gentis, et in-

Introit. Deut. 4:5, 6

YOU know that I have taught you statutes and justices, as the Lord my God hath com-manded me: so shall you do and fulfil them in practice, that hear-ing all these precepts, they may say: Behold a wise people, a great nation. (*P. T. Alleluia, alleluia.*) *Ps. 77:1. Attend, O My people, to My law: incline your ears to the words of My mouth. V. Glory be to the Fa-ther.*

Collect

O GOD, who didst deign to give us blessed Francis as a leader and lawgiver in follow-ing the paths of Thine only-be-gotten Son, mercifully grant that we may be made worthy to partici-pate in his heavenly glory whose memory we celebrate to-day. Through the same Jesus Christ.

Lesson from the book of Wisdom.

Eccli. 50:1, 3-7

BEHOLD him who in his life propped up the house, and in his days fortified the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and de-livered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversa-tion with the people; and en-larged the entrance of the house

gréssum domus et átrii amplificávit. Quasi stella matutína in médio nébulæ, et quasi luna plena in diébus suis lucet; et quasi sol refúlgens, sic ille effúlsit in templo Dei.

Graduale. Prov. 8:32, 33

Nunc ergo, filii, audíte me: Beáti qui custódiunt vias meas! *V.* Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam.

Tractus. Ps. 15:5, 6

Dóminus pars hereditátis meæ et cálicis mei, tu es qui restitues hereditátem meam mihi. *V.* Funes cecidérunt mihi in præcláris, étenim heréditas mea præclára est mihi. *V. Ps. ibid.: 11.* Notas mihi fecisti vias vitæ, adimplébis me lætítia cum vultu tuo: delectatiónes in dextera tua usque in finem.

and the court. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. And as the sun when it shineth, so did he shine in the temple of God.

Gradual. Prov. 8:32, 33

Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise and refuse it not.

Tract. Ps. 15:5, 6

The Lord is the portion of my inheritance and of my cup, it is Thou that wilt restore my inheritance to me. *V.* The lines are fallen unto me in goodly places, for my inheritance is goodly to me. *V. Ps. ibid.: 11.* Thou hast made known to me the ways of life. Thou shalt fill me with joy with Thy countenance: at Thy right hand are delights even to the end.

In Paschal Time, the Gradual and Tract are omitted, and the following is said:

Allelúja, allelúja. *V. Is. 42:6.* Ego Dóminus vocávi te in justítia, et apprehénderi manum tuam, et servávi te; et dedi te in fœdus pó-puli, in lucem géntium. Allelúja. *V. Job 23:11.* Vestígia Dómini secutus est pes meus; viam ejus custodívi, et non declinávi ex ea. Allelúja.

Alleluia, alleluia. *V. Is. 42:6.* I the Lord have called thee in justice, and taken thee by the hand, and preserved thee; and I have given thee for a covenant have g of the people, for a light of the gentiles. Alleluia. *V. Job 23:11.* My foot hath followed the steps of the Lord. I have kept His way, and have not declined from it. Alleluia.

In Votive Masses before Septuagesima or after Pentecost, the Gradual as above, but the Tract being omitted, the following is said:

Allelúja, allelúja. *V. Is. 42:6.* Ego Dóminus vocávi te in iustítia, et apprehédi manum tuam, et servávi te; et dedi te in fœdus pópuli, in lucem géntium. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.

Matth. 10:7-15

IN ILLO témpore: Misit Iesus duódecim discípulos suos, præcípiens eis, dicens: Eúntes autem prædicáte, dicétes: Quia appropinquávit regnum cælórum. Infírmos curáte, mórtuos suscitáte, leprósos mundáte, dæmones ejícite: gratis accepístis, gratis date. Nolíte possidére aurum, neque argéntum, neque pecúniám in zonis vestris: non peram in via, neque duas túnicas, neque calceaménta, neque virgam: dignus enim est operárius cibo suo. In quacúmque autem civitatem aut castéllum intravéritis, interrogáte quis in ea dignus sit: et ibi manéte donec exeátis. Intrántes autem in domum, salutáte eam, dicétes: Pax huic dómui. Et si quidem fúerit domus illa digna, véniet pax vestra super eam: si autem non fúerit digna, pax vestra revertétur ad vos. Et quicúmque non recéperit vos, neque audierit sermónes vestros, exeúntes foras de domo vel civitáte, excútite púlverem de pédibus vestris. Amen dico

Alleluia, alleluia. *V. Is. 42:6.* I the Lord have called thee in justice, and taken thee by the hand and preserved thee; and I have given thee for a covenant of the people, for a light of the gentiles. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.

Matt. 10:7-15

AT THAT time: Jesus sent His twelve disciples, commanding them, saying: Going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom and

vobis: Tolerabilius erit terræ Sodomorum et Gomorrhæorum in die iudicii, quam illi civitati.

Gomorrha in the day of judgment, than for that city.

The Creed is said.

Offertorium. Eccli. 50:29, 30

Doctrinam sapientiæ et disciplinæ scripsit in códice. Beátus qui in istis versátur bonis! (T. P. Allelúja.)

Offertory. Eccli. 50:29, 30

He hath written in the book the doctrine of wisdom and instruction. Blessed is he that is conversant in these good things. (P. T. Alleluia.)

Secreta

SÚSCIPE, Dómine, laudis hóstiam, quam in honórem beáti Patris nostri Francisci tuæ offérimus majestáti: et per eam nosmetípsos tibi pérfice munus ætérnum. Per Dóminum.

Secret

RECEIVE, O Lord, the host of praise which we offer to Thy majesty in honor of our blessed Father Francis, and through it make of us an eternal sacrifice for Thee. Through our Lord.

Commemorations as above.

Preface of our Holy Father Francis.

Communio. Matth. 10:9, 10

Nolíte possidére aurum, neque argéntum, neque pecúniám; non peram in via, neque duas túnicas, neque calceaménta; dignus enim est operárius cibo suo. (T. P. Allelúja.)

Communion. Matt. 10:9, 10

Do not possess gold nor silver nor money, nor scrip for your journey, nor two coats, nor shoes; for the workman is worthy of his meat. (P. T. Alleluia.)

Postcommunio

SACRO pro múnere tibi, Dómine, grátias ágéntes, quæsumus: ut, intercedénte beáto Patre nostro Francíscó, cujus gaudémus triúmphis, spirituálibus proficiámus auxiliis. Per Dóminum.

Postcommunion

GIVING Thee thanks, O Lord, for the sacred gift, we beseech Thee that through the intercession of our blessed Father Francis, in whose triumph we rejoice, we may advance in spiritual aids. Through our Lord.

Commemorations as above.

ON THE SAME DAY, APRIL 16
ST. BENEDICT JOSEPH LABRE
Confessor, Franciscan Cord-bearer

Benedict Joseph Labre was born in France. During the time of the plague he devoted himself to the care of the sick and other works of charity. He entered the Confraternity of the Cord of St. Francis and distinguished himself by his piety and love of prayer before the Blessed Sacrament. Dying in 1783, he was canonized in 1881.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui sanctum Benedictum-Joséphum Confessorem tuum, humilitatis studio et paupertatis amore, tibi uni adherere fecisti: da nobis, ejus suffragantibus meritis, terrena cuncta despiciere, et cælestia semper inquirere. Per Dóminum.

Secreta

OBLATA múnera, clementissime Deus, propítius respice: et, sancti Benedicti-Joséphi Confessóris tui interveniéntis suffrágio, in salutem nobis proveníre concéde. Per Dóminum.

Postcommunio

SACRIS, Dómine, refecti munéribus: quæsumus; ut sancti Benedicti-Joséphi Confessóris tui virtutes imitemur, cujus póscimus méritis adjuvári. Per Dóminum.

Collect

O GOD, who didst cause St. Benedict Joseph, Thy Confessor, through zeal for humility and love for poverty, to cling to Thee alone, grant us through the intercession of his merits to despise all the things of this world and ever to strive after heavenly things. Through our Lord.

Secret

O MOST merciful God, graciously look upon the gifts we offer Thee, and through the intercession of St. Benedict Joseph, Thy Confessor, grant that they may profit us unto salvation. Through our Lord.

Postcommunio

REFRESHED, O Lord, by the sacred gifts, we beseech Thee that we may imitate the virtues of St. Benedict Joseph, Thy Confessor, through whose merits we ask that we may be helped. Through our Lord.

ON THE SAME DAY, APRIL 16
ST. MARY BERNADETTE SOUBIROUS
Virgin, Franciscan Cord-bearer

St. Mary Bernard, affectionately known to her contemporaries as Bernadette, was born on January 7, 1844, near Lourdes, in France.

On February 11, 1858, the Blessed Mother appeared to her for the first time, and repeatedly thereafter during the next several weeks. She was clothed in a white gown with a blue sash, and red roses were at her feet. At her side she had a rosary which she taught Bernadette to say. She instructed the young girl that a shrine should be built on the spot. To this sacred shrine pilgrims now flock from all over the world, and heaven has given its sanction by numberless miracles. Bernadette became a nun of the Notre Dame community at Nevers. Her whole life was one of humble obedience to the commands of God. She died in 1879, at the age of thirty-five, hidden and unknown. Pope Pius XI canonized her.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

HUMÍLIUM, Deus, protector et amátor, qui fámulam tuam Mariám-Bernárdam Immaculátæ Vírginis Mariæ apparitióne et allóquio recreásti: præsta, quæsumus; ut, per simplices fidei sémitas, ad tuam in cælis visiónem pervenire mereámur. Per Dóminum.

Secreta

CÆLESTEM nobis, Dómine, præbeant tua sancta fervórem, quo beáta Virgo Mariá-Bernárda seípsam hóstiam laudis tibi placéntem exhibuit. Per Dóminum.

Postcommunio

SACRIS, Dómine, recreáti mystériis, quæsumus; ut miram beátæ Mariæ-Bernárdæ constántiam æmulánte, patiéntiæ præmium cónsequi mereámur ætérnum. Per Dóminum.

Collect

O GOD, the protector and lover of the humble, who didst rejoice Thy handmaid Mary Bernadette, with the sight and conversation of the Immaculate Virgin Mary: grant we beseech Thee, that we may deserve to come to the vision of Thee in heaven through the simple paths of faith. Through our Lord.

Secret

MAY Thy holy things, O Lord, confer that heavenly fervor with which the blessed Virgin, Mary Bernadette, offered herself as a host of praise pleasing to Thee. Through our Lord.

Postcommunio

REFRESHED, O Lord, by the sacred mysteries, we beseech Thee that, imitating the wonderful constancy of blessed Mary Bernadette, we may deserve to obtain the eternal reward of patience. Through our Lord.

APRIL 18

BL. ANDREW OF HIBERNON

*Confessor, of the First Order**(Double)*

Andrew was born in Murcia, Spain, in 1534, of a noble but impoverished family. As a youth he lived a strict and blameless life, and in his twenty-second year he entered the Franciscan Order as a lay-brother. He was merciless toward himself in his penances, but full of love and kindness toward others. Ever a model of virtue, he sanctified himself through work, prayer and meditation. He was called to his heavenly reward in 1602.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum André-am Confessórem tuum admirábilis innocentíæ et contemplatiónis múnere decorásti: ejus nobis précibus concéde; ut, inter mundi illécebras et perícula, tibi uni toto corde adhærere valeámus. Per Dóminum.

Secreta

DA NOBIS, omnípotens ætérne Deus: ut, iménsæ tuæ caritátis pignora offeréntes, eo accendámur ardóre, quo beátus Andréas tuis mystériis famulári, eisque réfici consuévít. Per Dóminum.

Postcommunio

PRETIÓSI tui Córporis et Sánguinis, Dómine, sacraménto roboráti: quæsumus; ut, intercedente beáto Andréa Confessóre tuo, nulla a te umquam vitiórum labe separémur. Qui vivis.

Collect

O GOD, who didst adorn blessed Andrew, Thy Confessor, with the gift of admirable innocence and contemplation, grant us through his prayers that, in the midst of the allurements and dangers of the world, we may cling to Thee alone with our whole heart. Through our Lord.

Secret

GRANT us, O almighty, eternal God, that offering the pledges of Thine immeasurable charity, we may be enkindled with that ardor with which blessed Andrew was accustomed to take part in Thy mysteries and to be refreshed by them. Through our Lord.

Postcommunio

STRENGTHENED with the Sacrament of Thy precious Body and Blood, O Lord, we beseech Thee that through the intercession of blessed Andrew, Thy Confessor, we may never be separated from Thee by any stain of sin. Who livest and reignest.

APRIL 19

BL. CONRAD OF ASCOLI

*Confessor, of the First Order
(Semi-double)*

Conrad was born of the noble Milliani family at Ascoli, in the district of Ancona, Italy. Together with his friend Jerome, later Pope Nicholas IV, he entered the Franciscan Order. He received the doctor's degree in Theology, and won the respect of all for his great learning. Nevertheless, he always sought the lowliest occupations, and at length asked for a mission to Africa. He was recalled from Africa to serve on an embassy to France. After its successful termination, he resumed his works of charity among the poor in Paris while at the same time teaching Theology in the university. When his friend Jerome was raised to the Papal Chair, he was recalled to Rome to be created a cardinal. He became ill on the way, and died in 1289, in his native Ascoli.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui beátum Conradum jugi dolorum Jesu Christi Filii tui meditatione mirabilem effecisti: ejus nobis intercessione concede; ut crucis mortificationem in corde nostro portare, et vitam consequi mereámur ætérnam. Per eúndem Dóminum.

Collect

O GOD, who didst distinguish blessed Conrad with incessant meditation on the sufferings of Jesus Christ, Thy Son: grant us, through his intercession, that we may deserve to bear the mortification of the cross in our heart and to attain to eternal life. Through the same Jesus Christ our Lord.

APRIL 21

ST. CONRAD OF PARZHAM

*Confessor, of the First Order
(Major Double)*

Conrad was born of humble and devout parents in Bavaria. From his youth he showed a special devotion to the Blessed Virgin, and recited the rosary daily. After having spent his youth on a farm, closely united to God, he disposed of his considerable inheritance and entered the Capuchins as a lay-brother. He was professed and then sent to Altoetting, the famous shrine of the Mother of Mercy. Here he was appointed porter, and retained the charge for forty years until his death in 1894. He was most faithful in fulfilling his duties, and greatly benefited all who came to him for help in soul and body.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui misericórdiæ tuæ jánuam fidélibus patére voluísti: te súpplīces exorámus; ut, intercedénte beáto Conrádo Confessóre tuo, temporália subsidia tríbuas et æténa. Per Dóminum.

Collect

O GOD, who didst will that the door of Thy mercy should be open to the faithful: we humbly beseech Thee that through the intercession of blessed Conrad, Thy Confessor, Thou mayest grant temporal and eternal protection. Through our Lord.

Commemoration is made of St. Anselm, Bishop, Confessor and Doctor of the Church.

The Creed is said because of the Commemoration of St. Anselm.

Secreta

OBLATIONES nostras tibi, Dómine, quæsumus, beáti Conrádi intercésio veneránda comméndet: quem coram tuis altáribus precántem supernórum charísmatum dulcédine recreásti. Per Dóminum.

Secret

MAY the venerable intercession of blessed Conrad, we beseech Thee, O Lord, whom Thou didst refresh with the sweetness of heavenly gifts while in prayer before Thine altar, commend our offerings to Thee. Through our Lord.

Commemoration as above.

Postcommunio

SUMPSIMUS, Dómine, tua sancta, beáti Conrádi mérita recoléntes: præsta, quæsumus; ut ejus semper et præcláro proficiámus exémplo et fidéli muniámur auxílio. Per Dóminum.

Postcommunio

WE HAVE received Thy holy things, O Lord, while mindful of the merits of blessed Conrad; grant, we beseech Thee, that we may ever benefit by his excellent example and be aided by his faithful help. Through our Lord.

Commemoration as above.

APRIL 22

BL. FRANCIS OF FABRIANO

*Confessor, of the First Order
(Semi-double)*

Francis was born in Fabriano, Italy, the son of pious and distinguished parents. From his youth he distinguished himself by his

fine talents, brilliant intellect and meek and devout temperament. He was cured of a serious illness at the tomb of St. Francis, and in this way he came in contact with some of the first followers of the saint. He entered the Franciscan Order when he was sixteen years of age, and soon made rapid progress in perfection. After his ordination he was sent to preach, and was wonderfully successful in his mission. The friend of Brother Leo and Brother Angelus, he long had their inspiring influence in developing the true Seraphic spirit. His death occurred in 1322.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

PRÆSTA, quæsumus, omnípotens Deus: ut, sicut beátus Franciscus, verbi tui præco, ita fecit et dócuit, ut magnus esse merúerit in regno cælórum, nos quoque ejus précibus et imitatione tibi júgiter verbis et opéribus placére studeámus. Per Dóminum.

Collect

GRANT, we beseech Thee, almighty God, that as blessed Francis, in preaching Thy word, so acted and taught that he deserved to be great in the kingdom of heaven, we also through his prayers and example may ever strive to please Thee in word and work Through our Lord.

Commemoration is made of Sts. Soter and Cajus, Popes and Martyrs.

APRIL 23

BL. GILES OF ASSISI

Confessor, of the First Order

(Semi-double)

Giles, a well-to-do young man of Assisi, heard of St. Francis and repaired to the place where the first three companions were staying to beg admission to their company. Francis quickly recognized his worth, and always held him in the highest esteem because of his simplicity, mildness and tremendous energy for doing good. Wherever Giles went, his good example served to edify everyone. His whole appearance preached poverty, humility and piety, and he utilized every opportunity to encourage penance and the love of God. His holy death occurred in 1262.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Ægidium Confessórem tuum ad excélsæ contemplationis vérticem sublimáre dignátus es: ipsíus interces-

Collect

O GOD, who didst deign to raise blessed Giles, Thy Confessor, to the height of heavenly contemplation: grant through his intercession that,

ione concède; ut, actiónibus
ostris in te semper inténti,
acem, quæ exsúperat om-
em sensum, consequámur.
er Dóminum.

our actions ever being directed
to Thee, we may attain that
peace which surpasseth all un-
derstanding. Through our Lord.

Commemoration is made of St. George, Martyr.

APRIL 24

ST. FIDELIS OF SIGMARINGEN

Martyr, of the First Order

(Major Double)

St. Fidelis was born of a prominent family in Sigmaringen, Germany, in 1577. He became a highly successful lawyer, and so great was his love for his clients of the lower classes that he was called the "Advocate of the Poor." He entered the Capuchin Order, and after his ordination filled several important offices. Finally he was sent to Switzerland to check the inroads of the Calvinists and Zwinglians. There he received the crown of martyrdom in 1622. He is the first martyr of the Congregation of the Propagation of the Faith.

Mass as in the Roman Missal.

APRIL 28

BL. LUCHESIUS

Confessor, of the Third Order

(Major Double)

Luchesijs and his wife, Bonadonna, were known for their love of riches and worldly goods until the grace of God enlightened them and they resolved to strive instead after imperishable riches. St. Francis was then planning to establish the Third Order, as an association for persons desiring to live a religious life in the world. Luchesijs and his wife received the news with great joy and were admitted as the first Tertiaries. From that time on they progressed in virtue and vied with each other in performing works of charity and penance. Bonadonna died in 1260, shortly before Luchesijs.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DIVES in misericórdia,
Deus, qui beátum Lu-
chesiũ, ad pœniténtiam
vocátum, pietátis et miseri-
córdiæ méritis clarére vo-
uísti: da nobis, ejus inter-
cessióne et exémplo; dignos-
cère pœniténtiæ fructus,

Collect

O GOD, rich in mercy, who
didst desire that blessed
Luchesijs, once called to pen-
ance, should shine with the
merits of piety and mercy:
grant us, through his interces-
sion and example, to produce
worthy fruits of penance, and

et indulgéntiam tuam pietá-
tis et caritátis opéribus pro-
meréri. Per Dóminum.

through works of piety and
charity to merit Thy forgiveness.
Through our Lord.

*Commemoration is made of St. Paul of the Cross, Con-
fessor; and of St. Vitalis, Martyr.*

Secreta

PER hujus sacrificii méri-
tum ímmola tibi, Deus,
corda nostra eódem igne cari-
tátis, quo beátus Luchésius
incénsus, se tibi totum conse-
crávit. Per Dóminum.

Secret

THROUGH the merit of this
sacrifice, make of our
hearts a holocaust to Thee, O
God, with that fire of love burn-
ing with which blessed Luchesius
consecrated himself wholly
to Thee. Through our Lord.

Commemorations as above.

Postcommunio

TU, DÓMINE, cujus gu-
stávimus in hoc sacra-
ménto delícias, sis pórtio no-
stra in terra vivéntium: ut,
cum beáto Luchésio Con-
fessóre tuo, æternæ miseri-
córdiæ præmium assequá-
mur. Per Dóminum.

Postcommunio

OUR LORD, whose delights we
have tasted in this sacra-
ment, be Thou our portion in
the land of the living, that, with
blessed Luchesius, Thy Confes-
sor, we may attain the reward
of eternal mercy. Through our
Lord.

Commemorations as above.

APRIL 30

ST. JOSEPH BENEDICT COTTOLENGO

Confessor, of the Third Order

(Major Double)

Joseph Benedict was born in the Piedmont section of Italy. A member of the Third Order, he distinguished himself through his love for the sick and the poor. As a priest he was indefatigable in his zeal for souls, and ever strove to promote the love of Christ in the Blessed Sacrament and devotion to His holy Passion. He died in 1842, a victim of his charity and labors for the poor and sick.

Introitus. Jer. 17:7, 8

BENEDICTUS vir qui con-
fidit in Dómino, et erit
Dóminus fidúcia ejus: et erit
quasi lignum, quod trans-
plantátur super aquas, quod

Introit. Jer. 17:7, 8

BLESSED be the man that
trusteth in the Lord, and
the Lord shall be his confidence.
And he shall be as a tree that
is planted by the waters, that

ad humorem mittit radices suas: et non timebit cum venerit aestus. Allelúja, allelúja. *Ps. 24:1, 2.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. *V. Glória Patri.*

Oratio

DEUS, qui in te confidentibus paterna largitate succurris: beáti Joséphi Benedicti intercessione concede; ut, derelictis pauperibus serviéntes, promissa misericórdibus præmia consequámur. Per Dóminum.

spreadeth out its roots toward moisture: and it shall not fear when the heat cometh. Alleluia, alleluia. *Ps. 24:1, 2.* To Thee, O Lord, have I lifted up my soul. In Thee, O my God, I put my trust; let me not be ashamed. *V. Glory be to the Father.*

Collect

O LORD, who helpst with fatherly generosity those who trust in Thee: grant us through the intercession of blessed Joseph Benedict that, serving the neglected poor, we may obtain the rewards which are promised to the merciful. Through our Lord.

Commemoration is made of St. Catherine of Siena, Virgin.

Lectio libri Job.
Job 29:11-16, 18-20

IN DIEBUS illis: Assúmens Job parábolam suam, dixit: Auris áudiens beatificábat me, et óculus videns testimónium reddébat mihi: eo quod liberássem páuperem vociferántem, et pupíllum, cui non esset adjutor. Benedíctio peritúri super me veniébat, et cor víduæ consolátus sum. Justítia indútus sum: et vestívi me, sicut vestiménto diadémate, iudício meo. Óculus fui cæco, et pes claudó: pater eram páuperum. Dicebámque: In nídulo meo móriar, et sicut palma multiplicábo dies.

Lesson from the book of Job.
Job 29:11-16, 18-20

IN THOSE days: Job, taking up his parable, said: The ear that heard me blessed me, and the eye that saw me gave witness to me: because I had delivered the poor man that cried out; and the fatherless, that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem. I was an eye to the blind, and a foot to the lame. I was the father of the poor. And I said: I shall die in my nest, and as a palm

Radix mea apérta est secus aquas, et ros morábitur in messióne mea. Glória mea semper innovábitur, et arcus meus in manu mea instaurábitur.

Graduale. Is. 58:7

Frangere esuriéti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. *V. Ibid.: 10.* Cum effúderis sitiéti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiés.

Allelúja, allelúja. *V. Ps. 54:23.* Jacta super Dóminum curam tuam, et ipse te enútriet: non dabit in ætérnum fluctuatióne[m] justo. Allelúja.

After Septuagesima, the Tract is said.

Tractus. Ps. 33:9-11

Gustáte, et vidéte quóniam suavis est Dóminus: beátus vir qui sperat in eo. *V. Timéte Dóminum,* omnes Sancti ejus: quóniam non est inópia timéntibus eum. *V. Dívites eguérunt,* et esuriérunt: inquirentes autem Dóminum non minuéntur omni bono.

During Paschal Time, the Alleluia is said.

Allelúja, allelúja. *V. Ps. 54:23.* Jacta super Dóminum curam tuam, et ipse te enútriet: non dabit in ætérnam fluctuatióne[m] justo. Allelúja.

tree shall multiply my days. My root is opened beside the waters, and dew shall continue in my harvest. My glory shall always be renewed, and my bow in my hand shall be repaired.

Gradual. Is. 58:7

Deal thy bread to the hungry and bring the needy and the harmless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. *V. Ibid.: 10.* When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon day.

Alleluia, alleluia. *V. Ps. 54:23.* Cast thy care upon the Lord, and He shall sustain thee: He shall not suffer the just to waver for ever. Alleluia.

Tract. Ps. 33:9-11

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him. *V. Fear the Lord,* all ye His saints: for there is no want to them that fear Him. *V. The rich have wanted,* and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia. *V. Ps. 54:23.* Cast thy care upon the Lord, and He shall sustain thee: He shall not suffer the just to waver for ever. Alleluia. *V. Ps.*

V. Ps. 51:10. Ego autem, sicut olíva fructífera in domo Dei, sperávi in misericórdia Dei in ætérnum: et in sæculum sæculi. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.

Matth. 25:31-40

IN ILLO témpore: Dixit Jesus discíplis suis: Cum vénerit Fílius hóminis in majestáte sua, et omnes Ángeli cum eo: tunc sedébit super sedem majestátis suæ. Et congregabúntur ante eum omnes gentes: et separábit eos ab ínvicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinístris. Tunc dicet rex his, qui a dextris ejus erunt: Veníte, benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: nudus, et coöperuístis me: infirmus, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei justí, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? Quando autem te vídimus hóspitem, et collégimus te: aut nudum, et coöperuístis te? Aut quando te vídimus infirmum, aut in cárcere, et vénimus ad te? Et respón-

51:10. But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.

Matt. 25:31-40

AT THAT time: Jesus said to His discíples: When the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty: and all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee? And the King

dens rex, dicet illis: Amen dico vobis, quámdu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

Offertorium. Ps. 40:2

Beátus qui intélligit super egénium et páuperem: in die mala liberábit eum Dóminus. Allelúja.

Secreta

DÓMINE Deus, qui beáto Josépho-Benedícto, divína celebránti mystéria, quod tractábat imitári tribuísti: ejus précibus et méritis concede; ut nos quoque, immaculátam hóstiam offeréntes, holocáustum tibi accéptum éffici mereámur. Per Dóminum.

Commemoration as above.

Communio. Matth. 25:40

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum ab initio mundi. Allelúja.

Postcommunio

SIT nobis, Dómine, tui percéptio sacraménti perénne subsidium: ut, intercedente beáto Josépho-Benedícto, misericórdiæ opéribus insistentes, temporálibus foveámur auxiliis, et sempitérnis divítiis augeámur. Per Dóminum.

Commemoration as above.

answering, shall say to them: Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me.

Offertory. Ps. 40:2

Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. Alleluia.

Secret

O LORD GOD, who didst give blessed Joseph Benedict in the celebration of the divine mysteries the grace to imitate what he handled: grant through his intercession and merits that we also, in offering the immaculate host, may deserve to become a holocaust acceptable to Thee. Through our Lord.

Communion. Matth. 25:40

Amen, I say to you, what you did to one of My least ones, you did to Me. Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. Alleluia.

Postcommunio

MAY the reception of Thy sacrament be a constant help to us, O Lord, that through the intercession of blessed Joseph Benedict we may, in devoting ourselves to works of mercy, be cared for with temporal help and enriched with everlasting wealth. Through our Lord.

FEASTS OF MAY

MAY 11

BL. BENEDICT OF URBINO, BL. JULIAN OF VALLE
AND BL. JAMES OF BITETTO*Confessors, of the First Order**(Double)*

Benedict entered the Capuchin Order after having finished his studies in law. He helped establish the Order in Germany, and there, as well as in Bohemia and Italy as the companion of St. Lawrence of Brindisi, he labored as a preacher. He died in 1625.

Julian belonged to the ancient family of the Cesarelli at Valle in Istria. As a Franciscan he was noted for his strict observance of the Rule, and as a priest, for his zeal in promoting peace and charity among the various political factions of the time. He died in his native city in 1350.

James was born in Dalmatia and entered the Franciscan Order as a lay-brother at an early age. He did much to promote regular discipline, and ever sought to unite work with prayer. Adorned with the power of miracles, he died in 1485 at Bitetto.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

MAY 14

BL. PETRONILLA OF TROYES

*Virgin, of the Second Order**(Semi-double)*

Petronilla was a descendant of the ancient Dukes of Troyes. When she was still a young woman she renounced her brilliant position and joined the Poor Clares of Provence. Here she led a life of humility and renunciation, and edified all by her lovable virtues. She presided over a new convent in the Diocese of Beauvais, called "Mount of Heaven," which Philip the Handsome had established. This foundation developed into a veritable paradise of sanctity, and many of the noblest women of France entered there. For eight years Petronilla filled the office of abbess, and then abdicated to prepare herself for her death, which occurred in 1355.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui beátam Petroníllam Vírginem tuam, sæculi pompam et delicias mortificatióni et humilitáti postpónere docuísti: ejus méritis precibúsque tríbue;

Collect

O GOD, who didst teach blessed Petronilla, Thy Virgin, to set aside the pomp and delights of this world for mortification and humility: grant through her merits and interces-

nos vitæ præsentis blandimenta superâre, et in amplexu tuæ crucis glóriam invenire. Qui vivis.

sion that we may overcome the allurements of the present life, and find glory in embracing Thy cross. Who livest and reignest.

Commemoration is made of St. Bonifâce, Martyr.

MAY 17

ST. PASCHAL BAYLON

*Confessor, of the First Order
(Double of the Second Class)*

Paschal was born on the Feast of Pentecost, 1540, at Torre Hermosa, Spain. His parents were poor and he was obliged to work hard even as a child in tending the flocks of sheep. He was apparently endowed with every gift of the Holy Spirit, and when he entered the Franciscan Order as a lay-brother, he seemed actually to run the way of perfection. His greatest devotions were to the Blessed Virgin Mary and the Most Blessed Sacrament. He was ever a source of edification to those who knew him, and God worked many miracles through him and endowed him with extraordinary graces. In 1897 Pope Leo XIII made him the patron of all Eucharistic societies and assemblies.

Introitus. Eccli. 47:9, 10

IN OMNI ópere dedit confessionem Sancto, et Excelso in verbo glóriæ. De omni corde suo laudavit Dóminum, et diléxit Deum, qui fecit illum. (T. P. Allelúja, allelúja.) Ps. 102:1. Bénedic, ánima mea, Dómino, et ómnia quæ intra me sunt nómini sancto ejus. V. Glória Patri.

Oratio

DEUS, qui beátum Paschalem confessórem tuum, mirífica erga Córporis et Sanguinis tui sacra mystéria dilectione decorásti: concéde propítius; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, eándem et nos percípere mereámur. Qui vivis.

Introit. Eccli. 47:9, 10

IN ALL his works he gave thanks to the Holy One, and to the Most High, with words of glory. With his whole heart he praised the Lord, and loved God that made him. (P. T. Alleluia, alleluia.) Ps. 102:1. Bless the Lord, O my soul: and let all that is within me bless His holy name. V. Glory be to the Father.

Collect

O GOD, who didst adorn blessed Paschal, Thy Confessor, with a marvelous love for the sacred mysteries of Thy Body and Blood: mercifully grant that we also may derive that fulness of spirit which he received from this divine banquet. Who livest and reignest.

Lectio Epistolæ beati Pauli
Apóstoli ad Corínthios.

1 Cor. 1:26-31; 2:1, 2

FRATRES: Vidéte vocatió-
nem vestram, quia non
multi sapiéntes secúndum
carnem, non multi poténtes,
non multi nóbiles: sed quæ
stulta sunt mundi elégit
Deus, ut confúndat sapién-
tes; et infírma mundi elégit
Deus, ut confúndat fórtia: et
ignobília mundi, et contemp-
tibília elégit Deus, et ea,
quæ non sunt, ut ea quæ sunt
destrúeret: ut non gloriétur
omnis caro in conspéctu ejus.
Ex ipso autem vos estis in
Christo Jesu, qui factus est
nobis sapiéntia a Deo, et jus-
títia et sanctificátio et re-
démptio: ut quemádmódum
scriptum est: Qui gloriátur,
in Dómino gloriétur. Et ego,
cum veníssem ad vos, fra-
tres, veni non in sublimitáte
sermónis, aut sapiéntiæ, an-
núntians vobis testimónium
Christi. Non enim judicávi
me scire áliquid inter vos,
nisi Jesum Christum, et hunc
crucifixum.

Allelúja, allelúja. *V. Osee*
14:6. Justus germinábit sicut
lílium, et florébit in ætérnum
ante Dóminum. Allelúja. *V.*
Eccli. 45:9. Amávit eum Dó-
minus, et ornávit eum, sto-
lam glóriæ induit eum, et ad
portas paradísi coronávit
eum. Allelúja.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

1 Cor. 1:26-31; 2:1, 2

BRETHREN: See your voca-
tion, that there are not many
wise according to the flesh, not
many mighty, not many noble:
but the foolish things of the
world hath God chosen, that He
may confound the wise; and the
weak things of the world hath
God chosen, that He may con-
found the strong; and the base
things of the world, and the
things that are contemptible,
hath God chosen, and things
that are not, that He might
bring to nought things that are:
that no flesh should glory in
His sight. But of Him are you
in Christ Jesus, who of God is
made unto us wisdom, and jus-
tice, and sanctification, and re-
demption: that is, as it is writ-
ten: He that glorieth may glory
in the Lord. And I, brethren,
when I came to you, came not
in loftiness of speech or of wis-
dom, declaring unto you the
testimony of Christ. For I
judged not myself to know any-
thing among you, but Jesus
Christ, and Him crucified.

Alleluia, alleluia. *V. Osee 14:6.*
The just shall spring as the lily,
and shall flourish for ever be-
fore the Lord. Alleluia. *V. Eccli.*
45:9. The Lord loved him and
adorned him, and girded him
about with a glorious girdle,
and crowned him at the gates of
paradise. Alleluia.

Outside Paschal Time the following is said:

Graduale. Ps. 20:4, 5

Dómine, prævenisti eum in benedictionibus dulcedinis, posuisti in cápite ejus corónam de lápide pretiósó. *V.* Vitam pétiit a te, et tribuisti ei longitúdinem díerum in sæculum sæculi.

Allelúja, allelúja. *V. Jas. 1:12.* Beátus vir qui suffert tentationem! Quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúja.

Gradual. Ps. 20:4, 5

Thou, O Lord, hast presented him with blessings of sweetness, Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee, and Thou hast given him length of days for ever.

Alleluia, alleluia. *V. Jas. 1:12.* Blessed is the man that endureth temptation! For when he hath been proved, he shall receive the crown of life. Alleluia.

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Ps. 111:1-3

Beátus vir qui timet Dóminum; in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus; generatio rectórum benedicétur. *V.* Glória et divitiæ in domo ejus; et justítia ejus manet in sæculum sæculi.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.

Matth. 11:25-30

IN ILLO témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus, et prudéntibus, et revelásti ea párvulis. Ita, Pater: quóniam sic fuit plácitum ante te. Ómnia mihi trádicta sunt a Patre meo. Et nemo novit Filium, nisi Pater: neque Patrem quis

Tract. Ps. 111:1-3

Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments. *V.* His seed shall be mighty on the earth; the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house: and his justice remaineth for ever.

✠ Continuation of the holy Gospel according to Matthew.

Matt. 11:25-30

AT THAT time: Jesus answered and said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the

novit, nisi Filius, et cui voluerit Filius revelare. Venite ad me, omnes, qui laboratis, et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me, quia mitis sum, et humilis corde: et inveniatis requiem animabus vestris. Jugum enim meum suave est, et onus meum leve.

Son, but the Father: neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest to your souls. For My yoke is sweet and My burden light.

The Creed is said.

Offertorium. Ps. 88:25

Véritas mea et misericordia mea cum ipso, et in nomine meo exaltabitur cornu ejus. (T. P. Allelúja.)

Secreta

ACCÉPTA sit tibi, Dómine, hæc hóstia placationis et laudis: et præsta; ut, qui tuum júgiter imploramus auxílium, beáti Paschális intercessióne, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

Communio. Matth. 11:29

Tóllite jugum meum super vos, et discite a me quia mitis sum et húmilis corde, et inveniatis réquiem animabus vestris. (T. P. Allelúja.)

Postcommunio

CÓRPORIS tui sacri et pretiósí Sanguinis repléti libámine, quæsumus, Dómine Deus noster: ut, intercedente beáto Paschále Con-

Offertory. Ps. 88:25

My truth and My mercy shall be with him, and in My name shall his horn be exalted. (P. T. Alleluia.)

Secret

O LORD, may this host of propitiation and praise be acceptable to Thee; and grant that we who ever implore Thy help may, through the intercession of blessed Paschal, securely receive that for which we confidently ask. Through our Lord.

Communion. Matt. 11:29

Take up My yoke upon you, and learn of Me, because I am meek and humble of heart; and you shall find rest to your souls. (P. T. Alleluia.)

Postcommunion

FILLED with the offering of Thy sacréd Body and precious Blood, we beseech Thee, O Lord our God, that through the intercession of blessed

fessóre tuo, cæléstis beatitú-
dinis tríbuas esse consórtes.
Qui vivis.

Paschal, Thy Confessor, Thou
wouldest grant to us to be par-
takers of the joy of heaven.
Who livest and reignest.

MAY 18

ST. FELIX OF CANTALICE

*Confessor, of the First Order
(Major Double)*

Felix was born in Cantalice, Italy, and spent his early life as a lowly shepherd. He entered the Capuchin Order as a lay-brother and distinguished himself for his remarkable piety and submission to the will of God. He often merited to receive the Infant Saviour from the arms of the Blessed Mother. The words "Deo gratias" were ever on his lips, so that he became known as "Brother Deogratias." He died in 1587 in Rome, where for almost forty years he had gone about begging alms. He was canonized in 1712.

Introitus. 1 Reg. 2:7, 8

DÓMINUS páuperem facit
et ditat, humiliat et
súblevat: súscitat de púlvere
egénium, et de stércore élevat
páuperem, ut sédeat cum
príncipibus et sólum glóriæ
téneat. (*T. P. Allelúja, alle-
lúja.*) *Ps. 68:33,34.* Videant
páuperes et læténtur: quærite
Deum, et vivet ánima vestra;
quóniam exaudivit páuperes
Dóminus. *V. Glória Patri.*

Oratio

FAC nos, Dómine Jesu, in
simplicitáte et innocéntia
cordis nostri ambuláre: qua-
rum amóre de sinu Matris in-
ter beáti Felcís Confessóris
tui bráchia descendísti. Qui
vivis.

Introit. 1 Kings 2:7, 8

THE Lord maketh poor and
maketh rich, He humbleth
and He exalteth: He raiseth up
the needy from the dust, and
lifteth up the poor from the
dunghill, that he may sit with
princes, and hold the throne of
glory. (*P. T. Alleluia, alleluia.*)
Ps. 68:33,34. Let the poor see
and rejoice: seek ye God and
your soul shall live; for the
Lord hath heard the poor. *V.*
Glory be to the Father.

Collect

GRANT us, O Lord Jesus, to
walk in simplicity and in-
nocence of heart; for love of
which virtues Thou didst de-
scend from the lap of Thy
Mother into the arms of blessed
Felix, Thy Confessor. Who liv-
est and reignest.

Commemoration is made of St. Venantius, Martyr.

Lectio Epistolæ beati Pauli
Apóstoli ad Colossenses.

Coloss. 3:12-17

FRATRES: Induite vos sicut electi Dei, sancti et dilecti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes vobismetipsis, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem hæc, caritatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritalibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Jesu Christi, gratias agentes Deo et Patri per ipsum.

Allelúja, allelúja. *V. Ps. 26:4.* Unam petii a Domino, hanc requiram: ut inhábitem in domo Domini omnibus diebus vitæ meæ, ut videam voluptatem Domini. Allelúja. *V. Ps. 67:11.* Parasti in dulcedine tua páuperi, Deus. Allelúja.

Lesson from the Epistle of
blessed Paul the Apostle to the
Colossians.

Col. 3:12-17

BRETHREN: Put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

Alleluia, alleluia. *V. Ps. 26:4.* One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life, that I may see the delight of the Lord. Alleluia. *V. Ps. 67:11.* In Thy sweetness, O God, Thou hast provided for the poor. Alleluia.

Outside Paschal Time the following is said:

Graduale. Ps. 17:17, 25

Misit de summo, et accépit me, et assúmpsit me de aquis multis. *V.* Et retríbuét mihi Dóminus secúndum justítiam meam, et secúndum puritátem mánuum meárum in conspéctu oculórum ejus.

Allelúja, allelúja. *V. Ps. 30:22.* Benedíctus Dóminus, quóniam mirificávit misericórdiam suam mihi in civitáte muníta. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.

Matth. 11:25-30

IN ILLO témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus, et prudéntibus, et revelásti ea párvulis. Ita, Pater: quóniam sic fuit plácitum ante te. Ómnia mihi trádicta sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me, omnes, qui laborátis, et oneráti estis, et ego reficiam vos. Tóllite jugum meum super vos, et díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

Gradual. Ps. 17:17, 25

He sent from on high and took me, and received me out of many waters. *V.* And the Lord will reward me according to my justice, and according to the cleanness of my hands before His eyes.

Alleluia, alleluia. *V. Ps. 30:22.* Blessed be the Lord, for He hath shown His wonderful mercy to me in a fortified city. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.

Matt. 11:25-30

AT THAT time: Jesus answered and said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the Son, but the Father: neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest to your souls. For My yoke is sweet and My burden light.

Offertorium. Sap. 10:10

Honestavit illum in laboribus, et complévit labores illius. (T. P. Allelúja.)

Secreta

ADÉSTO votis nostris, clementissime Deus: ut hæc oblátio salutáris, quæ in honórem beáti Felícis persólvitur, ad delictórum nostrórum véniam impetrándam, in odórem suavitátis ascéndat. Per Dóminum.

*Commemoration as above.**Communio. Cant. 2:16; 3:4*

Diléctus meus mihi, et ego illi: tenui eum, nec dimittam. (T. P. Allelúja.)

Postcommunio

EXÚBERET, quæsumus, Dómine, in córdibus nostris percépti grátia sacraménti: quæ nos beáti Felícis Confessoris tui imitatione purificet, atque intercessióne commúniat. Per Dóminum.

*Commemoration as above.**Offertory. Wisd. 10:10*

He made him honorable in his labors, and accomplished his labors. (P. T. Alleluia.)

Secret

ATTEND to our prayers, O most merciful God, that this saving oblation which is offered in honor of blessed Felix to obtain the forgiveness of our sins, may ascend to Thee as a sweet odor. Through our Lord.

Communion. Cant. 2:16; 3:4

My beloved to me, and I to Him: I held Him and I will not let Him go. (P. T. Alleluia.)

Postcommunio

MAY the grace of the sacrament which we have received overflow in our hearts, we beseech Thee, O Lord, and may it purify us in the imitation of blessed Felix, Thy Confessor, and strengthen us through his intercession. Through our Lord.

MAY 19

STS. THEOPHILUS AND IVO

Confessors, of the First and Third Orders

(Major Double)

Theophilus was born of a noble family at Corte, Corsica. He possessed the rarest gifts of both nature and grace, and after his entrance into the Franciscan Order his sanctity increased daily. He undertook to restore lax monasteries to primitive fervor and austerity, and he himself was an example of the true spirit of St. Francis. He spent a great part of his time in promoting missions and retreats, until his death in 1740.

Ivo was born in Brittany. He became a lawyer and was famous for his defense of the poor. After his ordination he entered the Third Order and lived the life of a true penitent. He sanctified himself through meditation on heavenly things, fulfilment of the duties of his state, and above all, through serving the poor with wonderful zeal and charity. He was especially devout at the celebration of Holy Mass, and edified all by the ardor of his love for Christ in the Eucharist. His blessed death occurred in 1303.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made of St. Peter Celestine, Pope and Confessor; and of St. Pudentiana, Virgin.

MAY 20

ST. BERNARDINE OF SIENA

*Confessor, of the First Order
(Major Double)*

Bernardine was born in the town of Massa, near Siena, Italy, of the ancient family of the Albizeschi. From his youth he evinced singular piety and cherished a strong devotion to the Blessed Virgin. He loved purity above all other virtues, and while he was habitually meek and friendly to all, he would become extremely angry if decency were violated. After he entered the Franciscan Order, he was appointed to preach. His voice was naturally weak and hoarse, but through the intercession of our Lady it suddenly became so powerful and melodious that he was soon famous as a missionary preacher. Devotion to the Most Holy Name of Jesus and to Mary, the Mother of Mercy, were the most frequent subjects of his discourses. He became the leader of the movement within the Order back to a strict observance of the Rule. He died rich in merits and virtue in 1444 and Pope Nicholas V canonized him six years later.

Introitus. Ps. 144:21

LAUDATIONEM Dómini loquétur os meum, et benedícat omnis caro nómini sancto ejus. (*T. P. Allelúja, allelúja.*) *Ps. ibid.: 1.* Exaltábo te, Deus meus Rex, et benedícam nómini tuo in sæculum sæculi. *V. Glória Patri.*

Oratio

DÓMINE Jesu, qui beáto Bernardíno Confessóri tuo exímium sancti nóminis tui amórem tribuísti: ejus,

Introit. Ps. 144:21

MY MOUTH shall speak the praise of the Lord, and let all flesh bless His holy name (*P. T. Alleluia, alleluia.*) *Ps. ibid.: 1.* I will extol Thee, O God my King: and I will bless Thy name for ever and ever *V. Glory be to the Father.*

Collect

OLORD Jesus, who didst grant to blessed Bernardine, Thy Confessor, a surpassing love for Thy holy name

quæsumus, méritis et intercessióne spíritum nobis tuæ dilectiónis benígnus infúnde. Qui vivis.

Léctio Epístolæ beáti Pauli . Apóstoli ad Corínthios.

2 Cor. 4:5-11

FRATRES: Non nosmet-ípsos prædicámus, sed Jesum Christum Dóminum nostrum, nos autem servos vestros per Jesum; quóniam Deus, qui dixit de ténebris lucem splendescere, ipse illúxit in córdibus nostris, ad illuminatióem sciéntiæ claritátis Dei, in fácie Christi Jesu. Habémus autem thesáurum istum in vasis fictilibus, ut sublímitas sit virtútis Dei, et non ex nobis. In ómnibus tribulatióem pátimur, sed non angustiamur; aporiámur, sed non destitúimur; persecutióem pátimur, sed non derelinquimur; deffícimur, sed non perímus; semper mortificatióem Jesu in corpore nostro circumferéntes, ut et vita Jesu manifestétur in corpóribus nostris. Semper enim nos qui vívimus, in mortem trádimur propter Jesum; ut et vita Jesu manifestétur in carne nostra mortáli.

Allelúja, allelúja. *V. 1 Tim. 1:14.* Superabundávit autem grátia Dómini nostri cum fide et dilectióne, quæ est in Christo Jesu. Allelúja.

pour forth on us, we beseech Thee, through his merits and intercession, the spirit of Thy love. Who livest and reignest.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

2 Cor. 4:5-11

BRETHREN: We preach not ourselves, but Jesus Christ our Lord, and ourselves your servants through Jesus. For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh.

Alleluia, alleluia. *V. 1 Tim. 1:14.* Now the grace of our Lord abounded exceedingly with faith and love, which is in Christ Jesus. Alleluia. *V. Ps.*

V. Ps. 5:12,13. Gloriabúntur in te omnes qui dīligunt benedīces justo. Allelúja. nomen tuum, quóniam tu

5:12,13. All they that love Thy name shall glory in Thee, for Thou wilt bless the just. Alleluia.

Outside Paschal Time the following is said:

Graduale. 1 Tim. 1:12

Grátias ago ei qui me confortávit, Christo Jesu Dómino nostro, quia fidélem me existimávit, ponens in ministério. *V. Ibid.:14.* Superabundávit autem grátia Dómini nóstri cum fide et dilectióne, quæ est in Christo Jesu.

Allelúja, allelúja. *V. Ps. 5:12,13.* Gloriabúntur in te omnes qui dīligunt nomen tuum, quóniam tu benedīces justo. Allelúja.

Gradual. 1 Tim. 1:12

I give Him thanks who hath strengthened me, even Christ Jesus our Lord, for that He hath counted me faithful, putting me in the ministry. *V. Ibid.: 14.* Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

Alleluia, alleluia. *V. Ps. 5:12,13.* All they that love Thy name shall glory in Thee, for Thou wilt bless the just. Alleluia.

In Votive Masses after Septuagesima the Tract Beatus vir, from the Common is said.

✠ Sequéntia sancti Evangélīi secúndum Matthæum.

Matth. 19:27-29

IN ILLO témpore: Dixit Petrus ad Jesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratione, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxó-

✠ Continuation of the holy Gospel according to Matthew.

Matt. 19:27-29

AT THAT time: Peter said to Jesus: Behold, we have left all things and have followed Thee: what therefore shall we have? And Jesus said to them: Amen, I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And everyone that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for

rem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam æternam possidebit.

Offertorium. Prov. 18:10

Turris fortissima, nomen Domini; ad ipsum currit iustus, et exaltabitur. (T. P. Alleluja.)

Secreta

MENTES nostras, Domine Jesu Christe, hæc oblatio nomini tuo dicanda purificet; et, intercedente beato Bernardino, ejusdem sancti nominis tui timorem pariter et amorem faciat nos habere perpetuum. Qui vivis.

Communio. 2 Cor. 2:14, 15

Semper triumphat nos in Christo Jesu, et odorem notificationis suæ manifestat per nos in omni loco; quia Christi bonus odor sumus Deo. (T. P. Alleluja.)

Postcommunio

SUMPTUM, Domine Jesu Christe, in festivitate beati Bernardini Confessoris tui signis futuræ gloriæ vivificet nos semper, et muniat; ut, ejus meritis et precibus, in confessione tui nominis adunati in terris; sub eodem glorioso nomine triumphare cum ipso mereamur in cælis. Qui vivis.

My name's sake, shall receive an hundredfold, and shall possess life everlasting.

Offertory. Prov. 18:10

The name of the Lord is a strong tower; the just runneth to it, and shall be exalted. (P. T. Alleluia.)

Secret

MAY this offering about to be dedicated to Thy name, O Lord Jesus Christ, purify our minds; and through the intercession of blessed Bernardine may it cause us to have a perpetual fear as well as love for Thy sacred name. Who livest and reignest.

Communion. 2 Cor. 2:14, 15

He always maketh us to triumph in Christ Jesus, and manifesteth the odor of His knowledge by us in every place. For we are the good odor of Christ unto God. (P. T. Alleluia.)

Postcommunio

O LORD Jesus Christ, may the pledge of future glory which we have received on the feast of blessed Bernardine, Thy Confessor, ever vivify and strengthen us; that through his merits and prayers we, being united on earth in the praising of Thy name, may deserve to triumph with him in heaven under that same glorious name. Who livest and reignest.

MAY 21

BL. LADISLAUS OF GIELNIOW, BL. CRISPIN OF
VITERBO AND BL. WALDO*Confessors, of the First and Third Orders
(Double)*

Ladislaus was born at Gielniow, in Poland, in 1440. He studied at the University of Warsaw, and then entered the Order of Friars Minor. After ordination he was sent as a missionary to Lithuania. He was recalled later and ordered to preach in his native country. After having been elected provincial five times, he retired to the monastery at Warsaw where he died full of merits and grace in 1505.

Crispin was born at Viterbo, in Italy. Having become a Capuchin lay-brother, he was employed in many humble posts, and for forty years gave a shining example of virtue in his office of alms-seeking. He distinguished himself particularly by heroic love of neighbor, especially in caring for the sick, and by his devotion to our Blessed Mother. He died in Rome in 1750, in his eighty-second year.

Waldo was born at San Gemignano, in Italy. He was the companion of the saintly Tertiary priest, Barthold, and during the twenty years in which the latter suffered from leprosy, Waldo was his companion and nurse. Advised by Barthold to enter the Third Order, Waldo withdrew after the death of the sick priest to a nearby forest where he spent the remainder of his life in hermetical seclusion. Severe penance and heavenly contemplation were his sole occupations. God glorified him with many miracles both before and after his death which occurred in 1320.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

MAY 22

BL. JOHN FOREST, BL. GODFREY MAURICE JONES
AND BL. JOACHIM OF ST. ANNE*Martyrs, of the First Order
(Double)*

John Forest, an Englishman, won renown as a student of Theology at the University of Oxford. He was appointed confessor to Catherine of Aragon, Henry VIII's queen. Because of his piety he was elected provincial of the English Province. He strove with all his might to counteract the heretical teachings promulgated by Henry VIII, and defended the primacy of the Pope by his preachings and writings. At length he was seized and put to death by a most cruel martyrdom in 1538.

Godfrey Maurice Jones, the son of a pious English family, entered the Franciscan Order at Greenwich, near London. Expelled by the decree of Elizabeth before his period of probation was completed, he went to France and then to Rome. Out of zeal for the conversion of his own country he returned to labor in England. Six years later he was apprehended and after spending two years in prison, he was con-

condemned to be hanged, drawn and quartered in 1598; his martyrdom took place outside London.

John Wall, in religion Father Joachim of St. Anne, was born in Lancashire and studied for the secular priesthood in Douay and in the English College in Rome. After his ordination he returned to England, and for twenty years worked successfully in ministering to the faithful and in converting heretics. He returned to France, where he joined the Order of St. Francis. After a few years he was in England again. He was finally apprehended, and was executed at Worcester in 1679.

Mass, in Paschal Time, Sancti tui, from the Common of Martyrs, in the second place; outside Paschal Time, Intret, from the Common of Many Martyrs, in the first place. In either case the following parts are proper:

Oratio

DÓMINE Jesu Christe, qui beátos Mártýres tuos Joánnem, Godefrídum-Maurítium et Jóachim cathólicæ fidei et Románi Pontíficis primátus assertóres exímios elegísti: tribue, quæsumus; ut, ipsis intercedéntibus, cuncti pópuli qui te verum Deum confiténtur ad veræ fidei rédeant unitátem. Qui vivis.

Collect

O LORD Jesus Christ, who didst choose Thy blessed Martyrs, John, Godfrey Maurice and Joachim, as outstanding defenders of the Catholic faith and the primacy of the Roman Pontiff: grant, we beseech Thee, that through their intercession, all people who confess Thee to be the true God may return to the unity of the true Faith. Who livest and reignest.

During Paschal Time, after the Epistle the following is said:

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit nundi crimina: Christum secúta est, ínclýta tenens regna æléstia. Allelúja. *V.* Te nártýrum candidátus laudat exercitus, Dómine. Allelúja.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world: it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia. *V.* The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Outside Paschal Time, after the Gradual the following is said:

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit nundi crimina: Christum secúta est, ínclýta tenens regna æléstia. Allelúja.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world: it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum.

Matth. 5:10-12

IN ILLO témpore: Dixit
Jesus discípulis suis: Beáti
qui persecutiónem patiúntur
propter justítiam: quóniam
ipsórum est regnum cælórum.
Beáti estis, cum maledixerint
vobis, et persecúti vos fúe-
rint, et dixerint omne malum
adversum vos, mentientes,
propter me: gaudéte et ex-
sultáte, quóniam merces ve-
stra copiósa est in cælis. Sic
enim persecúti sunt prophé-
tas, qui fuérunt ante vos.

Secreta

SUSCIPE, Dómine, Uni-
géniti tui incruéntum sac-
rificium: et, beátis Martíri-
bus tuis Joáñne, Godefrído-
Maurítio et Jóachim interce-
déntibus, concéde; ut, quod
illos roborávit ad pugnam,
nos páriter in fidei confes-
sióne confirmet. Per eún-
dem Dóminum.

Postcommunio

MENSÆ cæléstis dulcé-
dine recreáti, te súp-
plices exorámus, omnípotens
Deus: ut, intercedéntibus
beátis Martíribus tuis,
Joáñne, Godefrído-Maurítio
et Jóachim, fidéles tui, ejús-
dem sacraménti virtúte, in
tuis roboréntur pugnis; et
qui erravérunt ad illud de-
gustándum reducántur. Per
Dóminum.

✠ Continuation of the holy
Gospel according to Matthew
Matt. 5:10-12

AT THAT time: Jesus said to
His disciples: Blessed are
they that suffer persecution for
justice' sake: for theirs is the
kingdom of heaven. Blessed are
ye when they shall revile you
and persecute you, and speak all
that is evil against you, untruly
for My sake: be glad and re-
joice, for your reward is very
great in heaven. For so they
persecuted the prophets that
were before you.

Secret

RECEIVE, O Lord, the un-
bloody sacrifice of Thy
only-begotten Son: and through
the intercession of Thy blessed
Martyrs, John, Godfrey Maur-
ice and Joachim, grant that that
which strengthened them for the
fight may likewise confirm us in
the confession of the Faith.
Through the same Jesus Christ.

Postcommunion

REFRESHED with the sweet-
ness of the heavenly table,
we humbly beseech Thee, O
almighty God, that through the
intercession of Thy blessed Mar-
tyrs, John, Godfrey Maurice and
Joachim, Thy faithful people
may by the power of the same
sacrament be strengthened in
Thy battles, and those who
have strayed may return to par-
ticipation in it. Through our
Lord.

MAY 23

BL. BARTHOLOMEW PUCCI, BL. BENVENUTE OF
RECANATI AND BL. GERARD OF VILLAMAGNA

*Confessors, of the First and Third Orders
(Semi-double)*

Bartholomew, a prominent man in the town of Montepulciano, lived a truly Christian life, and together with his wife raised their children in the fear and love of God. Attracted by the example of the Franciscans, he gave all his possessions to the poor and entered the Franciscan Order, after his wife had taken the vow of perpetual chastity. His life as a religious was a model of Christian perfection. He lived a long life, and died in 1330.

Benvenute was born in Recanati, Italy. He joined the Franciscan Conventuals as a lay-brother, and was appointed to the task of cooking. He performed the most menial duties with joy, and ever sought the lowest place. As often as duty permitted, he sought the presence of our Eucharistic Lord, and through constant prayer and meditation sought to draw even nearer to the Divine Master. God worked many miracles through him, and granted him extraordinary favors. He died in 1289.

Gerard was engaged in the wars against the infidels in Palestine and after his return to Italy entered the Third Order. He lived the life of a hermit near his native village of Villamagna, in Tuscany. He distinguished himself especially through his care of the sick and love of the poor. He died in 1265.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

MAY 24

BL. JOHN OF PRADO, BL. JOHN OF CETINA
AND BL. PETER OF DUENAS

*Martyrs, of the First Order
(Double)*

John of Prado was born of a wealthy and prominent Spanish family. Early in life he entered the Franciscan Order and even as a novice distinguished himself in all the religious virtues. After his ordination he fulfilled several monastic offices, then began his missionary career. He went to Morocco where he sought out the captive Christians, consoled them and brought them the sacraments. At length he was cast into chains, but he continued to preach the Gospel of Christ until his most cruel death at the hands of the infidels in 1631.

John of Cetina, Spain, took service in his youth with a nobleman, and soon learned to love pleasure and the frivolities of the court. At length he realized the folly of his mode of life, entered the Franciscan Order and became a priest. Another young man of the court, Peter of Duenas, entered the Order at about the same time as a lay-brother. They both went to preach Christianity to the Mohammedans. They were seized by the Saracen king of Granada and put to death together in 1397.

During Paschal Time, the Mass Sancti tui, from the Common of Martyrs, in the second place; outside Paschal Time the Mass Salus autem, from the Common of Many Martyrs, in the third place. In either case the following parts are proper

Oratio

FRATÉRNA nos, Dómine, Mátyrum tuórum coróna lætíficet: quæ et fidei nostræ præbeat incrementa virtútum; et multiplici nos suffrágio consolétur. Per Dóminum.

Collect

MAY the brotherly group of Thy Martyrs gladden us O Lord; may they give to our faith an increase in strength and encourage us by their united prayers. Through our Lord.

During Paschal Time, after the Epistle the following is said

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crimina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja. *V.* Te mátyrum candidátus laudat exércitus, Dómine. Allelúja.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world; it hath followed after Christ possessing the glorious kingdom of heaven. Alleluia. *V.* The white-robed army of martyr praiseth Thee, O Lord. Alleluia.

Outside Paschal Time, after the Epistle the following is said:

Graduale. Ps. 33:18, 19

Clamavérunt justí, et Dóminus exaudivít eos: et ex ómnibus tribulatióibus eórum liberávit eos. *V.* Juxta est Dóminus his, qui tribuláto sunt corde: et húmiles spírítu salvábit.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crimina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja.

Gradual. Ps. 33:18, 19

The just cried, and the Lord heard them: and delivered them out of all their troubles. *V.* The Lord is nigh unto them that are of a contrite heart: and He will save the humble spirit.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world; it hath followed after Christ possessing the glorious kingdom of heaven. Alleluia.

Secreta

ADÉSTO, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum com-

Secret

ATTEND, O Lord, to our supplications which we make in commemoration of Th

memoratióne deférimus: ut, qui nostræ justitiæ fidúciã non habémus; eórum qui tibi placuérunt méritis adjuvémur. Per Dóminum.

Postcommunio

QUÆSUMUS, Dómine, salutáribus repléti mystériis; ut, quorum solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

saints: in order that we, who have no confidence in our own justice, may be aided by the merits of those who have pleased Thee. Through our Lord.

Postcommunio

BEING filled with the saving mysteries, we beseech Thee, O Lord, that we may be aided by the prayers of those whose feast we celebrate. Through our Lord.

MAY 25

DEDICATION OF THE PATRIARCHAL BASILICA
OF OUR HOLY FATHER FRANCIS AT ASSISI

(Double of the Second Class)

After the canonization of St. Francis by Pope Gregory IX, the body of the saint was transferred, in 1230, to a splendid tomb in the new church erected to receive it. St. Bonaventure describes the event as follows: "While the sacred treasure, signed with the signet of the Most High King, was being transported from one place to another, He whose image was impressed upon it was pleased that, by its health-giving ardor, the affections of many of the faithful should be drawn to follow after Christ." In 1253, on the anniversary of the transference of the body, Pope Innocent IV consecrated the church. It was raised by Benedict XIV to the dignity of a Patriarchal Basilica and Papal chapel.

Mass Terribilis, from the Common of the Dedication of a Church, with the orations there.

Commemoration of the Transference of the Body of St. Francis is made before all other commemorations:

Oratio

DEUS, qui beáti Patris nostri Francísci corpus assiónis Fílii tui signáculis decorásti, et ánimam in cælis mirábiliter sublimásti: concede propítius; ut, qui ejúsem Translatiõem celebrámus, carnem nostram cum vívis crucifigere, et ad cælé-

Collect

O GOD, who didst adorn the body of our blessed Father Francis with the signs of the Passion of Thy Son, and didst wonderfully exalt his soul in heaven: mercifully grant that we who celebrate the transference of that body may be able to crucify our flesh with its

stem pátriam pervenire valeamus. (Per eundem Dóminum).

vices and arrive at our heavenly home. (Through the same Jesus Christ).

Commemoration is then made of St. Gregory VII, Pope and Confessor; afterward, in private Masses only, of St. Urban, Pope and Martyr.

Secreta

MUNERA tibi, Dómine, dicata sanctifica: et, intercedente beáto Patre nostro Francíscó, cujus Translatiónem cólimus, ab omni nos culpárum labe purifica, et igne caritátis accende. (Per Dóminum).

Secret

SANCTIFY, O Lord, the gift consecrated to Thee, and through the intercession of our blessed Father Francis, the transference of whose body we celebrate, purify us from every stain of sin and inflame us with the fire of love. (Through our Lord).

Commemorations as above.

The Common Preface is said.

Postcommunio

ECCLÉSIAM tuam, quæsumus, Dómine, grátia cælestis amplifícet: quam beáti Patris nostri Francísci, cujus hódie Translatiónem cólimus illuminare voluísti gloriósis méritis et exémpis. (Per Dóminum).

Postcommunio

MAY heavenly grace, we beseech Thee, O Lord, enhance Thy Church, which Thou didst will to adorn by the glorious merits and example of our blessed Father Francis, the transference of whose body we celebrate today. (Through our Lord).

Commemorations as above.

MAY 26

BL. MARY ANNE OF JESUS
Virgin, of the Third Order
(Double)

Mary Anne was born at Quito, in Ecuador, South America. She joined the Third Order Secular, and moreover took the three vows of religion and lived like a recluse in her own house. She loved prayer and penance, and God granted her many extraordinary graces in reward. Through her intercession the sick were healed and the dead raised to life, and she herself was endowed with the gifts of prophecy and the reading of hearts. She died as a victim of charity during the plague in the year 1645.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui inter sæculi
 étiam illécebras beátam
 Mariám-Annám, ut lílium in-
 ter spinas, virgináli castitáte
 t jugi pœniténtia floréscere
 voluísti: præsta, quæsumus;
 ut, ejus méritis et interces-
 siónē, retrahámur a vítiis, et
 perfectióra sectémur. Per Dó-
 mínium.

Collect

O GOD, who didst will that
 blessed Mary Anne should,
 like a lily among thorns, grow
 in virginal purity and unending
 penance, even among the allure-
 ments of the world: grant, we
 beseech Thee, that through her
 merits and intercession, we may
 withdraw from vice and strive
 for the more perfect things.
 Through our Lord.

*Commemoration is made of St. Philip Neri, Confessor; and
 of St. Eleutherius, Pope and Martyr.*

Secreta

ASCÉNDANT ad te, Dó-
 mine, quas in beátæ
 Mariæ-Annæ solemnitéte of-
 ferimus preces, et hóstia hæc
 alutáris virgíneo fra grans
 dóre. Per Dóminum.

Secret

MAY the prayers we offer
 Thee on the solemnity of
 blessed Mary Anne ascend to
 Thee, O Lord, as well as the
 host of salvation, fragrant with
 the odor of virginity. Through
 our Lord.

Commemorations as above.

Postcommunio

CÆLÉSTI alimónia refécti,
 supplices te, Dómine,
 precámur: ut, beátæ
 Mariæ-Annæ précibus et ex-
 mplo ab omni labe mun-
 áti; et corpore tibi placeá-
 nus et mente. Per Dóminum.

Postcommunio

REFRESHED with heaven-
 ly nourishment, we humbly
 beseech Thee, O Lord, that be-
 ing cleansed through the inter-
 cession and example of blessed
 Mary Anne from every stain, we
 may please Thee in body and
 soul. Through our Lord.

Commemorations as above.

MAY 29

BL. STÉPHEN AND BL. RAYMOND

Martyrs, of the First Order

(Semi-double)

Stephen of Narbonne and Raymond of Carbonier were sent by the
 pope as inquisitors to the Diocese of Toulouse where, in company with
 her religious and secular priests, they strove to combat the Albigenian

heresy. They were invited to the palace of the heretical Count of Toulouse, and there cruelly murdered on the Vigil of the Ascension, 1242. They died singing the "Te Deum."

During Paschal Time, the Mass Sancti tui, from the Common of Martyrs, in the second place; outside Paschal Time the Mass Intret, from the Common of Many Martyrs, in the first place. In either case the following parts are proper:

Oratio

DEUS, pro cuius amore ac fidei tuendæ zelo beati Stéphanus et Raymúndus gládiis impiórum occubuere: præsta, quæsumus; ut, eórum suffrágiis in fide stábiles, te semper ex ánimo diligámus. Per Dóminum.

Collect

O GOD, for whose love as well as for the zealous defence of the Faith blessed Stephen and Raymond met death by the swords of the impious; grant, we beseech Thee, that being firm in our faith through their intercession, we may ever love Thee from the depth of our hearts. Through our Lord.

Commemoration is made of St. Mary Magdalene of Pazzi Virgin.

During Paschal Time, after the Epistle the following is said

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crimina: Christum secúta est, inclyta tenens regna cæléstia. Allelúja. *V.* Te Mártýrum candidátus laudat exércitus, Dómine. Allelúja.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world; it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia. *V.* Th white-robed army of martyr praiseth Thee, O Lord. Alleluia.

Outside Paschal Time, after the Gradual the following is added:

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crimina: Christum secúta est, inclyta tenens regna cæléstia. Allelúja.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world; it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

Secreta

SANCTIFICA, Dómine, múnera in beatórum Stéphani et Raymúndi festivitáte propósita: ut, sicut per hæc divína mystéria illis glóriam contulísti, ita nobis indulgéntiam tríbuas placátus et pacem. Per Dóminum.

Commemoration as above.

Postcommunio

SÚMPSIMUS, Dómine, ætérnæ vitæ sacraménta, te humíliter deprecántes; ut, tuorum mérita venerádo redólimus, fidei constántiam mitémur. Per Dóminum.

Commemoration as above.

Secret

SANCTIFY, O Lord, the gifts offered on the festivity of blessed Stephen and Raymond: that, as through these divine mysteries Thou didst confer glory on them, so to us, being appeased, Thou mayest grant mercy and peace. Through our Lord.

Postcommunion

WE HAVE received, O Lord, the sacraments of eternal life, humbly beseeching Thee that we may imitate the constancy of faith of those whose merits we venerate and honor. Through our Lord.

MAY 30

ST. FERDINAND, THE KING

*Confessor, of the Third Order
(Major Double)*

Ferdinand III, King of Castile and Leon, was the cousin of King Louis of France. He was not yet twenty when he ascended the throne, but he gave undeniable evidence of the traits befitting a monarch. Throughout his reign he was forced to wage war against the Mohammedans who were threatening to exterminate Christianity. His remarkable success in arms was due to the purity of his intention in fighting, for ever uppermost in his heart was the protection of the Christian faith. He had an unshakable trust in the powerful help of Mary. He died an exemplary death in 1252, and at his canonization in 1671 his body was found still incorrupt.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beáto Confessori tuo Ferdinándo ræliári prælia tua, et fidei

Collect

O GOD, who didst grant to Thy blessed Confessor, Ferdinand, to fight Thy battles

inimicos superare dedisti: concede; ut, ejus nos intercessione muniti, ab hostibus mentis et corporis liberemur. Per Dominum.

and to conquer the enemies of the Faith; grant that, protected by his intercession, we may be freed from the enemies of soul and body. Through our Lord.

Commemoration is made of St. Felix, Pope and Martyr.

✠ Sequéntia sancti Evangélíi
secúndum Lucam.

Luc. 19:12-26

IN ILLO témpore: Dixit Jesus discíplulis suis parábolum hanc: Homo quidam nóbilis ábiit in regiónem longínquam accípere sibi regnum, et revérti. Vocátis autem decem servis suis, dedit eis decem mnas, et ait ad illos: Negotiámini dum vénio. Cives autem ejus óderant eum: et misérunt legatiónem post illum, dicéntes: Nólumus hunc regnare super nos. Et factum est, ut redíret accépto regno: et jussit vocári servos, quibus dedit pecúniám, ut sciret quantum quisque negotiátus esset. Venit autem primus, dicens: Dómine, mna tua decem mnas acquisívit. Et ait illi: Euge bone serve, quia in mó-dico fuísti fidélis, eris potestátem habens super decem civitátes. Et alter venit, dicens: Dómine, mna tua fecit quinque mnas. Et huic ait: Et tu esto super quinque civitátes. Et alter venit, dicens: Dómine, ecce mna tua, quam hábui repósitam in sudário: tímui enim te, quia

✠ Continuation of the holy Gospel according to Luke.

Luke 19:12-26

AT THAT time: Jesus spoke this parable to His disciples: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds and said to them: Trade till I come. But his citizens hated him: and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord behold, here is thy pound, which

homo austérus es: tollis quod non posuisti, et metis quod non seminasti. Dicit ei: De ore tuo te júdico, serve nequam. Sciébas quod ego homo austérus sum, tollens quod non pósui, et metens quod non seminávi: et quare non dedísti pecúniám meam ad mensam, ut ego véniens, cum usúris útique exegíssem illam? Et astántibus dixit: Auférte ab illo mnas, et date illi, qui decem mnas habet. Et dixerunt ei: Dómine, habet decem mnas. Dico autem vobis: Quia omni hápénti dábitur, et abundábit: ab eo autem, qui non habet, et quod habet, auferétur ab eo.

I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him: Out of thine own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and why, then, didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds. And they said to him: Lord, he hath ten pounds. But I say unto you, that to everyone that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him.

MAY 31

THE BLESSED VIRGIN MARY, MEDIATRIX OF ALL GRACES

(Double of the Second Class)

Devotion to the Blessed Mother of God has ever been a characteristic of the Order of St. Francis. St. Francis had toward her a childlike confidence, and willed that spirit to his followers. St. Bonaventure says of him that "he loved with an unspeakable affection the Mother of the Lord Jesus Christ, forasmuch as that she had made the Lord of Glory our Brother, and that through her we have obtained mercy. In her, after Christ, he put his chief trust, making her his own patron and that of his brethren." Today's feast, which though widely celebrated is not in the Universal Calendar, was instituted by the Tertiary Pope, Benedict XV. It honors Mary through whose hands her Divine Son deigns to bestow all graces on men.

Introitus. Hebr. 4:16

ADEAMUS cum fiducia ad thronum grátiae, ut misericórdiam consequámur et grátiam inveniámus in auxílio opportúno. (*T. P. Allelúja, allelúja.*) *Ps. 120:1. Levávi óculos meos in montes: unde véniet auxili-um mihi. V. Glória Patri.*

Oratio

DÓMINE Jesu Christe, noster apud Patrem mediátor, qui beatíssimam Vírginem, Matrem tuam, Matrem quoque nostram et apud te mediátricem constituere dignátus es: concéde propítius; ut, quisquis ad te beneficia petitúrus accésserit, cuncta se per eam impetrásse lætétur. Qui vivís et regnás cum eódem Deo Patre.

Introit. Hebr. 4:16

LET us go with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. (*P. T. Alleluia, alleluia.*) *Ps. 120:1. I have lifted up my eyes to the mountains, from whence help shall come to me. V. Glory be to the Father.*

Collect

OLORD JESUS CHRIST our Mediator with the Father, who hast deigned to appoint the most Blessed Virgin, Thy Mother and our Mother likewise, to be also Mediatrix with Thee: mercifully grant that whosoever shall come to Thee to ask benefit may rejoice that through he has received them. Who livest and reignest with the same Father, God.

In private Masses, commemoration is made of St. Petronilla Virgin.

Léctio Isaíæ Prophétæ.
Is. 55:1-3, 5

OMNES sitiéntes, veníte ad aquas: et qui non habétis argéntum, properáte, émite absque argénto et absque ulla commutatióne vinum et lac. Quare appénditis argéntum non in pámbus, et labórem vestrum non in saturitáte? Audíte audi-

Lesson from Isaías the
Prophet. *Is. 55:1-3, 5*

ALL you that thirst, come to the waters: and you that have no money make haste, buy wine and milk without money and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me

entes me, et comédite bonum, et delectábitur in cras-
tutúde ánima vestra. In-
clináte aurem vestram, et ve-
níte ad me: audíte, et vivet
ánima vestra. Ecce gentem,
quam nesciébas, vocábis: et
gentes, quæ te non cogno-
vērunt, ad te current prop-
ter Dóminum Deum tuum,
et sanctum Israël, quia glo-
rificávit te.

Graduale. Eccli. 24:25, 26

In me grátia omnis viæ
et veritátis, in me omnis
spes vitæ et virtútis. *V.*
Transíte ad me, omnes qui
concupiscitis me, et a gene-
rationibus meis implémini.

Allelúja, allelúja. *V.*
Salve, Mater misericórdiæ,
Mater spei et grátix, O Ma-
ría. Allelúja.

and eat that which is good, and
your soul shall be delighted in
fatness. Incline your ear and
come to me: hear, and your
soul shall live. Behold thou
shalt call a nation, which thou
knewest not: and the nations
that knew thee not shall run
to thee because of the Lord
thy God, and for the Holy
One of Israel, for He hath
glorified thee.

Gradual. Eccli. 24:25, 26

In me is all grace of the way
and of truth, in me is all hope
of life and of virtue. *V.* Come
over to me, all ye that desire
me, and be filled with my
fruits.

Alleluia, alleluia. *V.* Hail,
Mother of mercy, Mother of
hope and of grace, O Mary.
Alleluia.

*After Septuagesima, the Alleluia and the following Verse are
omitted, and the Tract is said:*

Tractus. Apoc. 22:16, 17

Ego sum radix et genus
David, stella spléndida et
natutína. *V.* Et spíritus et
ponsa dicunt: Veni; et qui
audit, dicat: Veni. *V.* Et qui
intit, véniat; et qui vult,
accípiat aquam vitæ gratis.

Tract. Apoc. 22:16, 17

I am the root and stock of
David, the bright and morn-
ing star. *V.* And the spirit and
the bride say: Come; and he
that heareth, let him say: Come.
V. And he that thirsteth, let him
come; and he that will, let him
take the water of life freely.

*During Paschal Time, the Gradual is omitted and in its
place the following is said:*

Allelúja, allelúja. *V. Is. 60:4.* Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi. Allelúja. *V. Filii tui de longe vénient, et fíliæ tuæ de látere surgent.* Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Joánnem.

Joann. 19:25-27

IN ILLO témpore: Stabant iuxta crucem Jesu Mater ejus, et soror Matris ejus, María Cléophæ, et María Magdalénæ. Cum vidísset ergo Jesus Matrem, et discípulum stantem, quem diligébat, dicit Matri suæ: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce Mater tua. Et ex illa hora accépit eam discípulus in sua.

The Creed is said.

Offertorium. Jer. 18:20

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis. (*T. P. Allelúja.*)

Secreta

MATRIS tuæ ac mediatricis nostræ précibus, Dómine, quæsumus: hæc hostiárum oblátio nosmetípsos, tua grátia largiénte, tibi perficiat munus ætérnum. Qui vivis.

Alleluia, alleluia. *V. Is. 60:4.* Lift up thy eyes round about and see: all these are gathered together, they are come to thee. Alleluia. *V. Thy sons shall come from afar, and thy daughters shall rise up at thy side.* Alleluia.

✠ Continuation of the holy Gospel according to John.

John 19:25-27

AT THAT time: There stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that He saith to the disciple: Behold thy Mother. And from that hour, the disciple took her to his own.



Offertory. Jer. 18:20

Remember, O Virgin Mother, in the sight of God, to say good for us, so that He turn away His indignation from us. (*P. T. Alleluia.*)

Secret

BY THE prayers of our Mother and our Mother, we beseech Thee, O Lord, accept this offering of hosts from us, by the gift of Thy Holy Spirit, an eternal gift to Thyself. Amen.

Commemoration as above.

Preface of the Blessed Virgin Mary, et te in Festivitate.

Communio. Esth. 15:17

Valde mirābilis es, O María, et fácies tua plena est gratiárum. (T. P. Allelúja.)

Postcommunio

SUBVÉNIAT nobis, Dómine, beátæ Mariæ, Matris tuæ ac nostræ mediatrix, oratio: ut per hæc sacrosáncta commércia, tua grátia largiēte, ad redemptiōnis ætérnæ proficiamus augméntum. Qui vivis.

Commemoration as above.

Communion. Esther 15:17

Thou, O Mary, art very admirable, and thy face is full of graces. (P. T. Alleluia.)

Postcommunio

MAY the prayer of blessed Mary, Thy Mother and our Mediatrix, aid us, O Lord: that through these all-holy mysteries, by the gift of Thy grace, we may go on to an increase of eternal redemption. Who livest.

FEASTS OF JUNE

JUNE 1

ST. ANGELA MERICI

Virgin, of the Third Order

(Major Double)

Angela was born in 1470 at Desenzano, in Italy. As a child she was called "the Little Saint," and at the age of thirteen she entered the Third Order. She was zealous in prayer, mortification and love of neighbor, especially of the poor and sick. Ever tireless in instructing children in religion, she later included other branches of knowledge in her teaching. From this developed the Order of Ursulines which she founded for the Christian education of girls. Her death took place in 1540.

Mass as in the Roman Missal.

JUNE 2

BL. HERCULAN OF PIAGALE, BL. FELIX OF NICOSA AND BL. JOHN PELINGOTTO

Confessors, of the First and Third Orders

(Double)

Herculan was born in Umbria. Having joined the Franciscan Order, he strove to draw nearer to God by the practice of humility and pov-

erty. As a home missionary he converted many sinners by bringing before their minds the sufferings of Christ. He died, after performing many miracles, in 1451.

Felix, a native of Sicily, became a Capuchin at the age of twenty-eight. He distinguished himself by his strict observance of the vows being especially exact in the practice of holy poverty. Through his simplicity and purity of heart he obtained a great love for Jesus in the Blessed Sacrament. He died in 1787, when he was seventy-two years old.

John Pelingotto was a successful merchant, who was ever just and entertained a sympathetic love for the poor and needy. He gave up his business in order to attend to the things of the spirit. Soon after this he entered the Third Order. In 1304 he closed his life in the highest practice of humility, charity and fear of God.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made of Sts. Marcellinus, Peter and Erasmus, Bishop, Martyrs.

JUNE 3

BL. ANDREW OF HYSPELLO

Confessor, of the First Order

(Semi-double)

Andrew worked in the neighborhood of Assisi as a zealous pastor and after the death of his mother and sister, he begged St. Francis to admit him to the number of the friars. He was remarkable for his success in preaching penance and for his reverence for holy obedience. Worn out by his labors and full of merit, he died in 1254.

Mass Justus, from the Common of a Confessor not a Pontiff in the second place, with the following:

Oratio

DEUS, dulcédo córdium et lumen beatórum, qui beatúm Andréam Confessórem tuum mira rerum cælestium contemplatióne recreásti: concéde; ut, ipsíus méritis et intercessióne, ita te cognoscámus in terris, ut in revelatióne glóriæ tuæ gaudére mereámur in cælis. Per Dóminum.

Collect

O GOD, Thou sweetness of hearts and light of the blessed, who didst quicken blessed Andrew, Thy Confessor with wonderful contemplation of heavenly things: grant that through his merits and intercession, we may so know Thee on earth that we may deserve to rejoice in the revelation of Thy glory in heaven. Through our Lord.

JUNE 7

BL. HUMILIANA

*Widow, of the Third Order
(Semi-double)*

Humiliana, the daughter of a wealthy count of Florence, at the will of her father married a nobleman who later subjected her to harsh and humiliating treatment. She, however, remained loving and gentle toward him until his death. Thereafter she lived as a Tertiary, in seclusion, mortification and sympathetic love for the poor. Her blessed death took place in 1246.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

OMNÍPOTENS sempitérne Deus, dulcé dōcōrdium et prēmium Beatōrum, qui beatā Humiliānam, tuo amore succēnsam, suavissima contemplatiōis dulcēdine replevisti: concēde propitius; ut, ejus mēritis et imitatiōe tibi iūgiter adhērētes, tuæ celsitudinis spēcīem contemplāri perpétuo mereāmur. Per Dōninum.

Collect

ALMIGHTY, everlasting God, Thou sweetness of hearts and reward of the blessed, who didst inflame blessed Humiliana with love for Thee and didst fill her with the most delightful sweetness of contemplation: mercifully grant that, ever clinging to Thee, through her merits and example, we may deserve to contemplate forever the beauty of Thy majesty. Through our Lord.

JUNE 8

BL. BAPTISTA VARANI

*Virgin, of the Second Order
(Semi-double)*

Baptista was the daughter of Duke Julius Caesar of Camerino, in Italy. For a time she led a rather idle and frivolous life, with little thought of eternity. Her conversion was brought about by the preaching of a Franciscan, who spoke so touchingly of the sufferings of Christ that she was moved to forsake the world and become a Poor Clare. She strove after perfection so earnestly that she was a source of edification to all, especially by her patience under severe trials and afflictions. Her blessed death took place in 1526, when she was almost seventy years old.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui beátam Baptistam Virginem tuam, dolórum Jesu Christi Filii tui jugi meditatióne miráblem effecísti: ejus nobis intercessióne concéde: ut crucis mortificatióne in corde nostro portáre, et vitam conséqui mereámur ætérnam. Per eúndem Dóminum.

Collect

O GOD, who didst distinguish blessed Baptist Thy Virgin, through ceaseless meditation on the sufferings of Jesus Christ, Thy Son: grant through her intercession that we may deserve to carry the mortification of the cross in our heart, and to attain to eternal life. Through the same Jesus Christ.

JUNE 9

BL. PACIFICUS OF CERANO AND BLESSED LAWRENCE OF VILLAMAGNA

Confessors, of the First Order

(Semi-double)

Pacificus, after being educated by the Benedictines, joined the Franciscan Order. He shortly began to shine as an example of perfection being particularly zealous in the priestly ministry. He was remarkably devout toward the Mother of God, establishing societies and building a chapel in her honor. He wrote a textbook on Moral Theology, and was so highly thought of in Rome that Pope Sixtus IV sent him as his legate to the Island of Sardinia to promote the important work of repelling the Turks. He died in 1482 while engaged in this task.

Lawrence, born of a noble family at Villamagna in Abruzzi, entered the Franciscan Order in spite of the remonstrances and threats of his father. Ordained a priest, he soon became a renowned preacher, converting souls as much by his example as by his words. While he was delivering a Lenten course he suffered a collapse in the pulpit, and died shortly thereafter, in the year 1535. Pope Pius XI beatified him.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of Sts. Primus and Felician Martyrs.

JUNE 13

ST. ANTHONY OF PADUA

Confessor, of the First Order

(Double of the Second Class, with a Simple Octave)

The great wonder-worker St. Anthony of Padua was born in Portugal. A pious youth, he entered an Augustinian monastery at the age of fifteen. Here he obtained a thorough knowledge of Theology and remarkable familiarity with Holy Scripture. Hearing the fate of the

Franciscan martyrs of Morocco, he was filled with a desire to obtain a similar crown, and under the inspiration of grace, he obtained leave to join the Franciscan Order. According to his wish he was sent to Morocco, but was forced to return to Sicily because of illness. After the General Chapter of 1221, he went to Monte Paolo where he lived in prayer and solitude. At length his gifts for preaching were discovered, and he was appointed to the office of preacher. In 1224 St. Francis named him the first Franciscan Lector of Theology, and he taught in Bologna. Shortly thereafter he was sent as a preacher against the Albigensians in southern France. Returning to Italy in 1227, he devoted his last years to the welfare of the Order and the care of souls. He continued to preach until he fell ill, and then repaired to Padua where in 1231 he died a holy death at the age of thirty-six. Because of the numerous miracles wrought through his intercession both before and after his death, he was canonized on May 8, 1232, less than a year after his death.

Introitus. Eccli. 15:5

IN MÉDIO Ecclésiæ aperuit os ejus, et implévit eum Dóminus spíritu sapiéntiæ et intelléctus; stolam glóriæ induit eum. (T. P. Allelúja, Allelúja.) Ps. 91:2. Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime. V. Glória Patri.

Oratio

ECCLÉSIAM tuam, Deus, beáti Antónii Confessóris tui solémnitas votíva lætificet: ut spirituálibus semper muniátur auxiliis, et gaudiis pérfrui mereátur etérnis. Per Dóminum.

*Lectio libri Sapiéntiæ.
Sap. 7:7-15*

OPTÁVI, et datus est mihi sensus: et invocávi, et enit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illius. Nec comparávi illi lá-

Introit. Eccli. 15:5

IN THE midst of the church the Lord hath opened his mouth, and hath filled him with the spirit of wisdom and understanding; He hath clothed him with a robe of glory. (P. T. Alleluia, alleluia.) Ps. 91:2. It is good to give praise to the Lord, and to sing to Thy name, O Most High. V. Glory be to the Father.

Collect

MAY the votive festival of blessed Anthony Thy Confessor, give joy to Thy Church, O God, that she may ever be upheld by spiritual help and may deserve to enjoy eternal bliss. Through our Lord.

*Lesson from the book of
Wisdom. Wisd. 7:7-15*

I WISHED, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me: and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

pidem pretiósus: quóniam omne aurum in comparatióne illius, aréna est exigua, et tamquam lutum æstimábitur argéntum in conspéctu illius. Super salútem et spéciem diléxi illam, et propósui pro luce habére illam: quóniam inextinguibile est lumen illius. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illius, et lætátus sum in ómnibus: quóniam antecédébat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictiône dídici, et sine invidia commúnico, et honestátem illius non abscondo. Infínitus enim thesáurus est homínibus; quo qui usi sunt, partícipes facti sunt amicítiæ Dei, propter disciplínæ dona commendáti. Mihi autem dedit Deus dicere ex senténtia, et præsumere digna horum, quæ mihi dántur: quóniam ipse sapiéntiæ dux est, et sapiéntium emendátor.

Graduale. Eccli. 24:3, 4

In médio pópuli sui exaltábitur, et in plenitúdine sancta admirábitur. *V.* In multitúdine electórum habébit laudem, et inter benedíctos benedicétur.

Allelúja, allelúja. *V. Eccli. 48:15.* In vita sua fecit monstra, et in morte mirabília operátus est. Allelúja.

Neither did I compare unto her any precious stone: for all gold in comparison of her is as a little sand, and silver in respect of her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands, and I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all. Which I have learned without guile, and communicate without envy, and her riches I hide not. For she is an infinite treasure to men, which they that use, become the friends of God, being commended for the gift of discipline. And God hath given me to speak as I would, and to conceive thoughts worthy of those things that are given me: because He is the guide of wisdom, and the director of the wise.

Gradual. Eccli. 24:3, 4

In the midst of his own people he shall be exalted, and he shall be admired in the holy assembly. *V.* In the multitude of the elect he shall have praise, and among the blessed he shall be blessed.

Alleluia, alleluia. *V. Eccli. 48:15.* In his life he did great wonders, and in death he wrought miracles. Alleluia.

During Paschal Time, after the Epistle the following is said:

Allelúja, allelúja. *V. Eccli. 4:4.* In multitudine electórum habébit laudem, et inter benedíctos benedicétur. Allelúja. *V. Ibid. 48:15.* In vita sua fecit monstra, et in morte mirabília operátus est. Allelúja.

Alleluia, alleluia. *V. Eccli. 24:4.* In the multitude of the elect he shall have praise, and among the blessed he shall be blessed. Alleluia. *V. Ibid. 48:15.* In his life he did great wonders, and in death he wrought miracles. Alleluia.

In Votive Masses after Septuagesima, after the Gradual the Alleluia and the following Verse are omitted, and in their place is said:

Tractus. Eccli. 39:12, 13

Collaudábunt multi sapiéntiam ejus, et usque in sæculum non delébitur. *V. Non excédet memória ejus, et nomen ejus requirétur a generatione in generatióne. V. Ibid. 48:15.* In vita sua fecit monstra, et in morte mirabília operátus est.

• Sequéntia sancti Evangélíi secúndum Matthæum.

Matth. 5:13-19

IN ILLO témpore: Dixit Jesus discípulis suis: Vos estis sal terræ. Quod si sal vanúerit, in quo saliétur? et níhilum valet ultra, nisi mittátur foras, et conculcérit ab homínibus. Vos estis lux mundi. Non potest civis abscondi supra montem sedita. Neque accéndunt lucernam, et ponunt eam sub bódio, sed super candelárum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut

Tract. Eccli. 39:12, 13

Many shall praise his wisdom, and it shall never be forgotten. *V. The memory of him shall not depart away, and his name shall be in request from generation to generation. V. Ibid. 48:15.* In his life he did great wonders, and in death he wrought miracles.

✙ Continuation of the holy Gospel according to Matthew.

Matt. 5:13-19

AT THAT time: Jesus said to His disciples: You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men,

vídeant ópera vestra bona et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvere legem aut prophétas: non veni sólvere, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, jota unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit et docúerit, hic magnus vocábitur in regno cælórum.

The Creed is said.

Offertorium. Eccli. 49:1, 2

Memória ejus in compositionem odóris, in omni ore quasi mel indulcábitur memoria ejus. (T. P. Allelúja.)

Secreta

HÓSTIAS tibi, Dómine, in beáti Antónii Confessoris tui solemnitate offeréntes: te súpplices deprecámur; ut, sicut ipsum cæléstibus donis cumulásti, ita nos fácias tuo amore fervéntes. Per Dóminum.

Communio. Eccli. 51:30

Dedit mihi Dóminus linguam mercédem meam, et in ipsa laudábo eum. (T. P. Allelúja.)

that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the Law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

Offertory. Eccli. 49:1, 2

His memory is like the composition of a sweet smell, his remembrance shall be sweet as honey in every mouth. (P. T. Alleluia.)

Secret

OFFERING Thee hosts of the feast of blessed Anthony, Thy Confessor, O Lord, we humbly pray Thee that, as Thou hast filled him with heavenly gifts, so Thou would make us to glow with Thy love. Through our Lord.

Communion. Eccli. 51:30

The Lord hath given me tongue for my reward: and with it I will praise Him. (P. T. Alleluia.)

Postcommunio

DIVINIS, Dómine, muné-
ribus satiáti: quæsumus;
ut, beáti Antónii Confessóris
tui méritis gloriósis, salutáris
víctimæ desiderátum sentiámus
efféctum. Per Dómi-
num.

Postcommunion

FILLED with the divine gifts,
we beseech Thee, O Lord,
that through the glorious mer-
its of blessed Anthony, Thy
Confessor, we may feel the de-
sired effect of the saving vic-
tim. Through our Lord.

JUNE 15

BL. JOLENTA

*Widow, of the Second Order
(Semi-double)*

Jolenta was the daughter of the Hungarian king, Bela IV, and the granddaughter of the emperor of the Greeks. She came from a family noted for its sanctity as well as its nobility, including St. Elizabeth and Bl. Cunegundis, Bl. Constance and Bl. Margaret. Yielding to the wish of her parents, she married the Polish count, Boleslaus. As countess, she did all in her power to spread the Franciscan Order throughout Poland. After the death of her husband she entered a convent of the Poor Clares, and as abbess she was a faithful and loving mother to her spiritual daughters and a generous friend to the poor. Bl. Jolenta died in 1298.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

OMNIPOTENS sempi-
térne Deus, qui beátam
Joléntam ab honóribus divi-
níisque misericórditer ab-
straxísti, et húmílem Fílii tui
crucem et carnis mortificatió-
nem elígere fecísti: ejus mé-
ritis et intercessióne concéde;
ut terréna ómnia despiciámus,
ac cæléstia sincéro corde
quærámus. Per eúndem Dó-
ninum.

Collect

ALMIGHTY, everlasting God,
who didst mercifully with-
draw blessed Jolenta from
honors and riches and didst
cause her to choose instead the
humble cross of Thy Son and
the mortification of the flesh:
grant us, through her merits
and intercession, to despise all
the things of this earth, and to
seek after heavenly things with
a sincere heart. Through the
same Jesus Christ.

Commemoration is made of Sts. Vitus, Modestus and Crescentia, Martyrs.

JUNE 16

BL. GUY OF CORTONA

*Confessor, of the First Order
(Semi-double)*

Guy was the son of a distinguished family of Cortona. Reared in an atmosphere of piety and learning, he was highly accomplished in many fields. In 1211, when St. Francis was preaching in Cortona, Guy met him and requested to be admitted to the Order. In prayer, fasting and all virtues he gave an example of religious perfection, and after his ordination, his zeal for souls and his eloquence as a preacher won him the esteem of all who knew him. God rewarded him with many miracles, and St. Francis appeared to him before his death, which occurred about 1250, to lead him to his heavenly reward.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Guidum Confessórem tuum, religiósæ perfectiónis exemplar et evangélicæ prædicationis minístrum præbuísti: ejus, quæsumus, intercessióne concéde: ut per bona ópera próximis nostris lucis exempla monstrémus. Per Dóminum.

Collect

O GOD, who didst give blessed Guy, Thy Confessor, as a model of religious perfection and as a servant for the preaching of the Gospel: grant, we beseech Thee, through his intercession, that we may set a shining example to our fellow-men by good works. Through our Lord.

JUNE 20

BL. MICHELINA OF PESARO

*Widow, of the Third Order
(Semi-double)*

Michelina, the daughter of an Italian nobleman, was pious from her youth. After the death of her husband and only son, God granted her the grace to seek the things of heaven with a greater readiness. She entered the Third Order, and gave all her wealth to the poor. She bore with heroic patience the scorn and abuse of her parents and relatives, and strove to make herself in all things worthy of the rewards of heaven. Having predicted the day of her death, she died in her fifty-sixth year, in 1356.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

DEUS, qui beatam Michelinam, a terrenis solutam affectibus, ad amorem tuum dispositione admirabili transtulisti: tribue nobis, quæsumus; ut, ejus meritis et imitatione a noxiis cupiditatibus expediti, quæ tibi sunt placita, liberis mentibus exsequamur. Per Dominum.

Collect

O GOD, who by a wonderful arrangement didst guide blessed Michelina, freed from all worldly desires, to Thy love; grant, we beseech Thee, that, being freed from all harmful desires through her merits and example, we may seek Thy will with a ready heart. Through our Lord.

Commemoration is made of the Octave Day of St. Anthony of Padua, Confessor, of the First Order, as in the following Mass; and of St. Silverius, Pope and Martyr.

ON THE SAME DAY, JUNE 20

OCTAVE DAY OF THE FEAST OF ST. ANTHONY
OF PADUA

(Simple)

Mass as on the Feast of St. Anthony, June 13, with the following:

Oratio

SUBVENIAT plebi tuæ, quæsumus, Domine, prælari Confessoris tui beati Antonii devota et jugis oratio: quæ in præsentī nos tua grātia dignos efficiat, et in utūro gaudiis donet æternis. Per Dominum.)

Collect

MAY the faithful and unceasing intercession of Thy glorious Confessor, blessed Anthony, aid Thy people, we beseech Thee, O Lord; and may it make us worthy of Thy grace in this life, and in the next, give us eternal joy. (Through our Lord.)

The Creed is not said.

Secreta

HOSTIAS tibi, Domine, in beati Antonii Confessoris tui solemnitate offerentes: supplices deprecamur; ut, sicut ipsum cælestibus donis

Secret

OFFERING Thee hosts on the feast of blessed Anthony, Thy Confessor, O Lord, we humbly pray Thee that, as Thou hast filled him with heav-

cumulásti, ita nos fácias tuo amóre fervéntes. (Per Dóminum.)

Postcommunio

DIVINIS, Dómine, munéribus satiáti: quæsumus; ut, beáti Antónii Confessóris tui méritis gloriósis, salutáris víctimæ desiderátum sentiámus efféctum. (Per Dóminum.)

enly gifts, so Thou wouldst make us to glow with Thy love. (Through our Lord.)

Postcommunion

FILLED with the divine gifts, we beseech Thee, O Lord, that through the glorious merits of blessed Anthony, Thy Confessor, we may feel the desired effect of the saving Victim. (Through our Lord.)

JUNE 23

BL. JOSEPH CAFASSO

Confessor, of the Third Order

(Double)

Joseph was born in 1811 at Castelnuovo, in Italy. From his earliest years he gave evidence of such piety that those who knew him compared him with St. Aloysius. He became a priest and worked tirelessly, first as a pastor, then at the College of St. Francis of Assisi at Turin. He cherished a tender devotion to the most Blessed Sacrament and to the Blessed Virgin. As a priest he strove, like St. Paul, to become all to all. He died in 1860 and was beatified by Pope Pius XI.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui ad plúrimos pro salúte animárum perferéndos labóres beátum Joséphum Confessórem tuum mirábili caritáte et invícta patiéntia decorásti: concéde propítius, ut ejus exémpis instrúcti et intercessiónibus adjúti; æternæ vitæ præmia consequámur. Per Dóminum.

Collect

O GOD, who didst adorn blessed Joseph, Thy Confessor, with wonderful charity and undaunted patience for carrying out many works for the salvation of souls: mercifully grant that, taught by his example and supported by his intercession, we may obtain the rewards of eternal life. Through our Lord.

Commemoration is made of the Vigil of St. John the Baptist.

Secreta

OBLÁTUM tibi munus, quæsumus, Dómine, in

Secret

MAY the gift offered to Thee ascend as an odor o

odórem suavitátis ascéndat: et intercedénte beáto Josépho Confessóre tuo, nos córpore et mente puríficet. Per Dóminum.

sweetness, O Lord; and through the intercession of blessed Joseph, Thy Confessor, may it cleanse us in body and soul. Through our Lord.

Commemoration as above.

Postcommunio

DIVINITÁTIS tuæ, Dómine, sempitérna fruítióne satiémur: quam beátus Joséphus Conféssor tuus in sacro altáris mystério prægustábat. Per Dóminum.

Postcommunio

MAY we be filled, O Lord, with the eternal enjoyment of Thy Godhead, which blessed Joseph, Thy Confessor, tasted beforehand in the holy mystery of the altar. Through our Lord.

Commemoration as above.

The Last Gospel is of the Vigil.

JUNE 27

BL. BENVENUTE OF GUBBIO

Confessor, of the First Order

(Semi-double)

Benvenute, who was a nobleman and a soldier, was received into the Order by St. Francis himself in 1222. St. Francis appointed him to the service of the lepers, and therein he became an example of religious obedience and tender charity toward the sick. He was devoted to Christ in the Eucharist, and felt toward the Blessed Mother a special love. He died about 1235, and the miracles wrought in his name were so great that he has always been honored with special devotion.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DÓMINE Jesu, qui beátum Benvenútum Confessórem perfécta sui abnegatióne imitatórem tui glóri-sum effecísti: da nobis, quæsumus; ut, voluntátem tuam semper exsequétes, ejúsdem glóriæ participes esse mereámur. Qui vivis.

Collect

O LORD Jesus, who didst make blessed Benvenute the Confessor a glorious imitator of Thyself through perfect self-abnegation: grant us, we beseech Thee, that ever doing Thy will, we may deserve to participate in his glory. Who livest and reignest.

Commemoration is made of the Octave of St. John the Baptist, as in the Mass of the feast.

If this day falls on a Saturday, commemoration is made of the anticipated Vigil of Sts. Peter and Paul, Apostles, as is noted in the Missal on the following day.

FEASTS OF JULY

JULY 4

BL. RAYMOND LULL

*Martyr, of the Third Order
(Semi-double)*

Raymond belonged to a noble family of the city of Palma, on the island of Majorca. Converted from the frivolities of courtly existence by a bishop's sermon on the life of St. Francis, he was at once fired with zeal for spreading the faith of Christ. Having joined the Third Order, he built a college in which missionaries of the Franciscan Order could be trained in the languages of the various African peoples. Throughout his life he founded many institutions to serve the missions. He himself led a life of prayer and contemplation in addition to the numerous apostolic activities with which he was burdened. As an old man of seventy-nine he went to preach in Africa, and was martyred there by the Mohammedans in the year 1315.

Mass In virtute tua, from the Common of One Martyr, in the third place, with the following:

Oratio

DEUS, qui beátum Raymúndum Mártýrem tuum animárum zelo ac fidei dilatándæ stúdio decorásti: concéde nobis, fámulis tuis; ut, ipsíus précibus et intercessióne, fidem, quam tua grátia suscepimus, firmiter ad mortem usque teneámus. Per Dóminum.

Collect

O GOD, who didst adorn blessed Raymond, Thy Martyr, with zeal for souls and an ambition for the spreading of the Faith: grant us, Thy servants, that through his prayers and intercession we may preserve firmly unto death that faith which we have received by Thy grace. Through our Lord.

Commemoration is made of the Octave of Sts. Peter and Paul.

The Creed is said because of the Octave of Sts. Peter and Paul.

Preface of the Apostles.

JULY 8
ST. ELIZABETH OF PORTUGAL

*Widow, of the Third Order
(Major Double)*

Elizabeth was the daughter of Peter III, King of Aragon. As a young woman, she combined great virtue with the most lovable qualities, so that her accomplishments were praised in all the royal courts of Europe. At an early age she was betrothed to King Denis of Portugal, with whom she lived happily for the first few years of her marriage. Later the king gave himself over to a dissolute life that was a scandal to the whole country. Elizabeth by prayer and penance, finally won him back to his duty. Throughout her life, Elizabeth was afflicted with many trials, occasioned first by the infidelity of her husband, and later by the ambition of her own son; yet through her forbearance and tender love she was always able to bring difficulties to a happy conclusion. She distinguished herself by her works of charity, especially toward the poor in the hospitals and public asylums. After the death of her husband she became a Tertiary, and lived in a small house near the convent of the Poor Clares at Coimbra. She died in 1336, and was canonized in 1625.

Mass as in the Roman Missal.

JULY 9
ST. NICHOLAS AND HIS TEN COMPANIONS

*Martyrs, of the First Order
(Major Double)*

This group of Franciscan martyrs gave their lives at Gorcum, in Holland. They died in defense of the primacy of the Pope and of the Real Presence of Jesus Christ in the Holy Eucharist. With them were eight others, all priests. During their long and cruel martyrdom at the hands of their Calvinist torturers, they gave a wonderful example of heroic Christian fortitude, and through mutual love and encouragement, a beautiful token of fraternal solidarity. The year of their death was 1572. They were canonized by Pope Pius IX in 1867.

Introitus. Bar. 4:23

EMISI vos cum luctu et ploratu; reducet autem vos mihi Dominus cum gaudio et jucunditate in sempiternum. *Ps. 150:1.* Laudate Dominum in sanctis ejus, audate eum in firmamento virtutis ejus. *V. Gloria Patri.*

Oratio

DEUS, qui sanctorum Martyrum tuorum Nicolai

Introit. Bar. 4:23

I SENT you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness for ever. *Ps. 150:1.* Praise ye the Lord in His holy places, praise ye Him in the firmament of His power. *V. Glory be to the Father.*

Collect

O GOD, who didst reward with the crown of eternity

et Sociórum ejus gloriósum pro fide tua certámen æternitátis láurea decorásti: concéde propítius; ut, eórum méritis et imitatióne certántes in terris, cum ipsis coronári mereámur in cælis. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios.

Eph. 6:10-18

FRATRES: De cétero confortámini in Dómino, et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diabóli. Quóniam non est nobis colluctátio advérsus carnem et ságuinem, sed advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae, in cæléstibus. Proptérea accípите armatúram Dei, ut possítis resistere in die malo, et in ómnibus perfécti stare. State ergo succínci lumbos vestros in veritaté, et indúti lorícam justítiæ, et calceáti pedes in præparatióne Evangélii pacis: in ómnibus suméntes scutum fidei, in quo possítis ómnia tela nequíssimi ígnea exstinguere: et gáleam salútis asúmite (quod est verbum Dei), per omnem oratióne et obsecratióne orántes omni témpore in spírítu: et in ipso vigilántes in omni instántia et obsecratióne pro ómnibus sanctis.

the glorious struggle of Thy holy Martyrs, Nicholas and his companions, for Thy faith: mercifully grant that, by their merits and example fighting on earth, we may deserve to be crowned with them in heaven. Through our Lord.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians. *Eph. 6:10-18*

BRETHREN: Finally, be strengthened in the Lord, and in the might of His power. Put ye on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one: and take unto you the helmet of salvation (which is the word of God) by all prayer and supplication praying at all times in the spirit: and in the same watching with all instance and supplication for all the saints.

Graduale. Deut. 32:43

Deus sánguinem Sanctórum suórum ulciscétur, et vindíctam retríbuét in hostes eórum, et propítius erit terræ pópuli sui. *V. Is. 51:11.* Vénient in Sion laudántes, et lætítia sempitérna super cá-pita eórum, gáudium et lætítiam tenébunt.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja.

Gradual. Deut. 32:43

God will revenge the blood of His saints, and will render vengeance to their enemies, and He will be merciful to the land of His people. *V. Is. 51:11.* They shall come into Sion singing praises, and joy everlasting shall be upon their heads: they shall obtain joy and gladness.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world: it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and in their place is said:

Tractus. Ps. 125:5, 6

Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, mitténtes sémína sua. *V.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Tract. Ps. 125:5, 6

They that sow in tears shall reap in joy. *V.* Going they went and wept, casting their seeds. *V.* But coming they shall come with joyfulness, carrying their sheaves.

During Paschal Time the Gradual is omitted, and in its place the following is said:

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja. *V. Ps. 89:14,15.* Repléti sumus mane misericórdia tua; et exsultávimus, et delectáti sumus. Lætáti sumus pro diébus quibus nos humiliásti, annis quibus vídimus mala. Allelúja.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world: it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia. *V. Ps. 89:14,15.* We are filled in the morning with Thy mercy; and we have rejoiced, and are delighted. We have rejoiced for the days in which Thou hast humbled us: for the years in which we have seen evils. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Lucam.

Luc. 6:22-28

IN ILLO témpore: Dixit Je-
sus discíplis suis: Beáti
éritis, cum vos óderint hó-
mines, et cum separáverint
vos, et exprobráverint, et ejé-
cerint nomen vestrum tam-
quam malum propter Fílium
hóminis. Gaudéte in illa die,
et exsultáte: ecce enim
merces vestra multa est in
cælo. Secúndum hæc enim
faciébant prophétis patres
eórum. Verúmtamen væ vo-
bis divítibus: quia habétis
consolatióem vestram. Væ
vobis, qui saturáti estis: quia
esuriétis. Væ vobis, qui ridé-
tis nunc: quia lugébitis et
flébitis. Væ cum benedíxerint
vobis hómines: secúndum
hæc enim faciébant pseudo-
prophétis patres eórum. Sed
dico vobis, qui audítis: Dili-
gite inimícos vestros, benefá-
cite his qui odérunt vos.
Benedícite maledicéntibus vo-
bis, et oráte pro calumniánti-
bus vos.

Offertorium. Ezech. 20:41

In odórem suavitátis suscí-
piam vos, cum edúxero vos
de pópulis, et sanctificábor in
vobis in óculis natiónum.

Secreta

RÉSPICE, Dómine, de
sanctuário tuo et de ex-
célso cælórum habitáculo,

✠ Continuation of the holy
Gospel according to Luke.

Luke 6:22-28

AT THAT time: Jesus said to
His disciples: Blessed shall
you be when men shall hate you,
and when they shall separate
you, and shall reproach you, and
cast out your name as evil for
the Son of Man's sake. Be glad
in that day and rejoice; for be-
hold, your reward is great in
heaven. For according to these
things did their fathers to the
prophets. But woe to you that
are rich; for you have your con-
solation. Woe to you that are
filled; for you shall hunger.
Woe to you that now laugh; for
you shall mourn and weep. Woe
to you when men shall bless
you; for according to these
things did their fathers to the
false prophets. But I say to you
that hear: Love your enemies,
do good to them that hate you.
Bless them that curse you, and
pray for them that calumniate
you.

Offertory. Ezech. 20:41

I will accept of you for an ⁱⁿ
odor of sweetness, when I shall
have brought you out from the
people, and I will be sanctified
in you in the sight of the na-
tions.

Secret

LOOK, O Lord, from Thy
sanctuary and from Thy
high dwelling in heaven upon

sacrificium quod immolamus: et, ságuine sanctórum Mátyrum tuórum clamánte, corda nostra igne caritátis flamméscant, et ad te preces nostræ in odórem suavitátis ascéndant. Per Dóminum.

Communio. Sap. 5:5

Ecce quómodo computáti sunt inter fílios Dei, et inter Sanctos sors illórum est!

Postcommunio

DEUS, virtútis auctor et largítor: per sanctórum Mátyrum tuórum fidem et constántiam concéde; ut nos, sacro convívio refécti, eódem accendámur ardóre, quo ipsi pro veritate Córporis et Sán-guinis tui vitam tibi in holo-caustum obtulére. Qui vivis.

the sacrifice which we immolate; and through the blood of Thy holy Martyrs which crieth unto Thee, may our hearts burn with the fire of love and our prayers rise unto Thee as an odor of sweetness. Through our Lord.

Communion. Wisd. 5:5

Behold how they are numbered among the children of God, and their lot is among the saints.

Postcommunio

OGOD, the author and giver of virtue, grant through the faith and constancy of Thy holy Martyrs that we, refreshed at the sacred banquet, may be enkindled with that same ardor out of which they offered their lives to Thee as a holocaust for the truth of Thy Body and Blood. Who livest and reignest.

JULY 10

BL. EMMANUEL RUIZ AND HIS SEVEN COMPANIONS

*Martyrs, of the First Order
(Double)*

Bl. Emmanuel and his companions were martyred at Damascus, during the massacre by the Druses in 1860. In the group there were six priests and two lay-brothers. When their monastery was attacked, Father Emmanuel, realizing that death was inevitable, went to the church to consume the Sacred Species. He was interrupted by the assassins and beheaded. His companions were shortly afterward murdered in various ways. Together with three Maronite laymen, they were beatified in 1926.

Introitus. Ps. 43:22, 26

PROPTER te mortificámur tota die, æstimáti sumus sicut oves occisiónis. Ex-

Introit. Ps. 43:22, 26

FOR Thy sake we are killed all the day long; we are counted as sheep for the slaugh-

súrge, Dómine, ádjuva nos, et rédime nos propter nomen tuum. *Ps. ibid.: 2.* Deus, áuribus nostris audívimus, patres nostri annuntiavérunt nobis. *V. Glória Patri.*

Oratio

DÓMINE Jesu Christe, qui beátis Emmanuéli et Sóciis ejus grátiam contulísti ut confessiónem tui nóminis effúso sángine confirmárent: multiplica misericórdiam tuam, ut eórum meritis et précibus cristiánus pópulus in fidei confessióne firmétur; et gens in ténebris ámbulans ad lumen Evangélii perducátur. Qui vivis.

ter. Arise, O Lord, help us, and redeem us for Thy name's sake. *Ps. ibid.: 2.* We have heard, O God, with our ears, our fathers have declared to us. *V. Glory be to the Father.*

Collect

O LORD Jesus Christ, who didst grant blessed Emmanuel and his companions the grace to seal their confession of Thy name with the shedding of their blood; increase Thy mercy, that through their merits and intercession Christian people may be strengthened in the confession of the Faith, and the heathen who walk in darkness may be led to the light of the Gospel. Who livest and reignest.

Commemoration is made of the Seven Holy Brothers, Martyrs; and of Sts. Rufina and Secunda, Virgins and Martyrs.

Léctio Epístolæ beáti Petri Apóstoli.

1 Petr. 4:13-19

CARÍSSIMI: Comunicántes Christi passióibus gaudéte, ut et in revelatióne glóriæ ejus gaudeátis exultántes. Si exprobrámini in nómine Christi, beáti éritis; quóniam quod est honóris, glóriæ et virtútis Dei, et qui est ejus Spíritus, super vos requiescit. Nemo autem vestrum patiátur ut homicída, aut fur, aut malédicus, aut alienórum appetitor. Si autem ut Christiánus, non erubéscat; gloríficet autem

Lesson from the Epistle of blessed Peter the Apostle.

1 Pet. 4:13-19

DEARLY beloved: If you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed; for that which is of the honor, glory and power of God, and that which is His Spirit resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be

Deum in isto nómine. Quóniam tempus est ut incípiat iudícium a domo Dei. Si autem primum a nobis, quis finis eórum qui non credunt Dei Evangélio? Et si justus vix salvábitur, ímpius et peccátor ubi parébunt? Ítaque et hi qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefáctis.

Graduale. 2 Machab. 7:6, 9

Dóminus Deus aspíciét veritátem, et consolábitur in nobis. *V.* Rex mundi defúnctos nos pro suis légibus, in æternæ vitæ resurrectióne suscítábit.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ numquam pótuít violári certámíne; qui effúso ságuine secúti sunt Dóminum. Allelúja.

✠ Sequéntia sancti Evangélii secúndum Lucam.

Luc. 12:4-8

IN ILLO témpore: Dixit Iesus discípulis suis: Ne terreámini ab his qui occídunt corpus, et post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timéte eum qui postquam occíderit habet potestátem mittere in gehénam. Ita dico vobis, hunc timéte. Nonne quinque páseres véneunt dipóndio, et

ashamed; but let him glorify God in that name. For the time is, that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

Gradual. 2 Mach. 7:6, 9

The Lord God will look upon the truth, and will take pleasure in us. *V.* The King of the world will raise us up, who die for His laws, in the resurrection of eternal life.

Alleluia, alleluia. *V.* This is true brotherhood, which could never be violated by conflict; and they, after shedding their blood, have followed the Lord. Alleluia.

✠ Continuation of the holy Gospel according to Luke.

Luke 12:4-8

AT THAT time: Jesus said to His disciples: Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear: fear ye Him who after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before

unus ex illis non est in obliuione coram Deo? Sed et capilli capitis vestri omnes numerati sunt. Nolite ergo timere: multis passeribus meliores estis vos. Dico autem vobis: Omnis quicumque confessus fuerit me coram hominibus, et Filius hominis confitebitur illum coram angelis Dei.

Offertorium. Ps. 36:28

Dominus amat iudicium, et non derelinquet sanctos suos: in eternum conservabuntur.

Secreta

MUNERA et vota, Domine Jesu, quæ pro debito beatorum Martyrum Emmanuelis et Sociorum honore deferimus, tibi grata reddantur; ac per eadem sicut ipsis pro fide certantibus mirabilem dignatus es conferre victoriam, ita in nobis immotam tribuas in virtute constantiam. Qui vivis.

Commemorations as above.

Communio. Luc. 12:4

Dico autem vobis amiciis meis: Ne terreamini ab his qui occidunt corpus, et post hæc non habent amplius quid faciant.

Postcommunio

CONCEDE, quæsumus, Domine Jesu, intercedentibus beatis Martyribus Emmanuel et Sociis: ut divinis epulis roborati, sicut ipsi

God? Yea, the very hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God.

Offertory. Ps. 36:28

The Lord loveth judgment, and will not forsake His saints: they shall be preserved forever.

Secret

O LORD Jesus, may the gifts and offerings which we bring for the becoming honor of the blessed Martyrs, Emmanuel and his companions, be made pleasing to Thee; and as Thou didst deign to grant them a marvelous victory when they fought for the Faith, so mayest Thou grant us through these gifts an unmoved constancy in virtue. Who livest and reignest.

Communio. Luke 12:4

And I say to you, My friends: Be not afraid of them who kill the body, and after that have no more that they can do.

Postcommunio

GRANT, we beseech Thee, O Lord Jesus, through the intercession of the blessed Martyrs, Emmanuel and his companions, that strengthened by

claram martýrii palmam obtinere meruerunt; ita nos promissam glóriæ coronam accipere valeamus. Qui vivis.

the heavenly banquet, we may be worthy to receive the promised crown of glory, even as they merited to obtain the glorious palm of martyrdom. Who livest and reignest.

Commemorations as above.

JULY 11

ST. VERONICA GIULIANI

Virgin, of the Second Order

(Major Double)

Veronica was born of devout parents in Mercatello, Italy. She entered the convent of Capuchin nuns at Città di Castello, in Umbria, where the primitive rule of St. Clare was observed. Obedient, humble, mortified, a model of the true religious, she was favored by God with interior conversations and revelations. Later He deigned to impress on her head the crown of thorns amid untold sufferings, finally giving her all the stigmata. Her spirit was tried most rigorously, and at the conclusion, the bishop was able to report to Rome that she had scrupulously obeyed all his commands, rejoicing and remaining calm and peaceful in every trial. Veronica became ever more purified by sufferings and austere mortifications, and died, in 1727, after fifty years of convent life. She was canonized in 1839.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DÓMINE Jesu Christe, qui beatam Verónicam Virginem, Passiónis tuæ signis mirabilem effecisti: concede propítius; ut, carnem crucifigéntes, ad gáudia ætérna pervenire mereámur. Qui vivis.

Collect

O LORD Jesus Christ, who didst distinguish blessed Veronica the Virgin with the marks of Thy Passion: mercifully grant that, crucifying our flesh, we may deserve to attain to eternal joys. Who livest and reignest.

Commemoration is made of St. Pius I, Pope and Martyr.

Secreta

SUSCIPE, miséricors Deus, quas tibi humíliter offerimus, laudis hóstias: et, nterveniénte beáta Verónica Virgine tua; fac eas nobis ad

Secret

RECEIVE, O merciful God, the hosts of praise which we humbly offer Thee; and through the intercession of blessed Veronica, Thy Virgin, grant that

perpétuum proveníre subsidi-
um. Per Dórpinum.

Commemoration as above.

Postcommunio

CÆLĒSTI múnere roborá-
tos fac nos, quæsumus,
Dómine Deus noster, beátæ
Verónicæ Vírginis tuæ et
exémplis ínstrui, et patrocí-
niis adjuvári. Per Dóminum.

Commemoration as above.

they may become for us a per-
petual help. Through our Lord.

Postcommunio

GRANT, we beseech Thee, O
Lord God, that strength-
ened with the heavenly gift, we
may be both taught by the ex-
ample of blessed Veronica, Thy
Virgin, and helped through her
intercession. Through our Lord.

JULY 13

ST. FRANCIS SOLANUS

*Confessor, of the First Order
(Major Double)*

Francis was born at Montilla, in Andalusia, Spain, of distinguished and devout parents. After having finished his studies with the Jesuits, he entered the Order of Friars Minor. His zeal for souls and the sanctity of his life won him the veneration of all. In his humility he asked to be relieved of the offices committed to him and to be sent to the foreign missions. Accordingly he was sent to South America, where for twenty years he labored with extraordinary success among the Indians. He learned the different dialects with ease, and God granted him marvelous power over hearts, so that savage Indians became meek as children and begged for Baptism at his hands. He wrought many miracles even during his lifetime, and birds, beasts and all nature obeyed his command, just as in the case of Francis of Assisi. He died on the feast of his beloved patron, St. Bonaventure, 1610.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui plúrimas Amé-
ricæ gentes per beátum
Franciscum ad sinum Ecclé-
siæ perduxisti: ejus méritis
et précibus, indignatiónem
tuam a peccátis nostris
avérte, et in gentes, quæ te
non cognóverunt, timórem

Collect

O GOD, who didst lead
many of the people of
America to the bosom of the
Church through blessed Fran-
cis: by his merits and prayer:
turn away Thine indignation
from our sins, and mercifully
send forth the fear of Thy

nóminis tui benígnus im-
mítte. Per Dóminum.

name among those peoples who
know Thee not. Through our
Lord.

*Commemoration is made of St. Anacletus, Pope and
Martyr.*

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános.

Lesson from the Epistle of
blessed Paul the Apostle
to the Romans.

Rom. 10:10-18

Rom. 10:10-18

FRATRES: Corde enim
créditur ad justítiam: ore
autem conféssio fit ad sa-
lútem. Dicit enim Scriptúra:
Omnis, qui credit in illum,
non confundétur. Non enim
est distíctio Judæi, et
Græci: nam idem Dóminus
ómnium, dives in omnes qui
invocant illum. Omnis enim,
quicúmque invocáverit no-
men Dómini, salvus erit.
Quómodo invocábunt, in
quem non credidérunt? Aut
quómodo credent ei, quem
non audiérunt? Quómodo
autem áudient sine prædi-
cánte? Quómodo vero præ-
dicábunt, nisi mittántur: si-
cut scriptum est: Quam spe-
ciósi pedes evangelizántium
pacem, evangelizántium bo-
na! Sed non omnes obédi-
unt Evangélio. Isaías enim
licit: Dómine, quis credidit
iudístui nostro? Ergo fides
ex audítu, audítus autem per
verbum Christi. Sed dico:
Numquid non audiérunt? Et
quidem in omnem terram
exívit sonus eórum, et in
ines orbis terræ verba eó-
rum.

BRETHREN: For with the
heart we believe unto jus-
tice; but with the mouth, con-
fession is made unto salvation.
For the Scripture saith: Who-
soever believeth in Him shall
not be confounded. For there
is no distinction of the Jew
and the Greek: for the same
is Lord over all, rich unto all
that call upon Him. For who-
soever shall call upon the name
of the Lord, shall be saved.
How then shall they call on
Him in whom they have not
believed? Or how shall they
believe in Him of whom they
have not heard? And how shall
they hear, without a preacher?
And how shall they preach, un-
less they be sent? as it is writ-
ten: How beautiful are the feet
of them that preach the gos-
pel of peace, of them that bring
glad tidings of good things!
But all do not obey the Gospel.
For Isaías saith: Lord, who
hath believed our report? Faith
then cométh by hearing, and
hearing by the word of Christ.
But I say: Have they not
heard? Yes, verily, their sound
hath gone forth into all the
earth, and their words unto the
ends of the whole world.

✠ Sequéntia sancti Evangélíi
secúndum Marcum.

Marc. 16:15-18

IN ILLO témpore: Dixit
Jesus discíplis suis:
Eúntes in mundum univér-
sum, prædicáte Evangélium
omni creatúræ. Qui credíde-
rit, et baptizátus fúerit, sal-
vus erit: qui vero non cre-
díderit, condemnábitur. Si-
gna autem eos, qui credíde-
rint, hæc sequéntur: In nó-
mine meo dæmónia ejicient;
linguis loquéntur novis: ser-
péntes tollent: et si mortí-
ferum quid biberint, non eis
nocébit: super ægros manus
impónent, et bene habébunt.

Secreta

MUNUS quod tibi offé-
rimus, det nobis, quæ-
sumus, omnípotens Deus,
fídei, spei, et caritátis aug-
méntum: et ut mereámur ás-
sequi quod promíttis, inter-
veniente beáto Francíscó
Confessóre tuo, fac nos
amáre quod præcipis. Per
Dóminum.

Commemoration as above.

Postcommunio

UT SUMPTIS, Dómine,
reddámur digni muné-
ribus: intercedénte beáto
Francíscó Confessóre tuo,
fac nos tuis semper obedíre
mandátis. Per Dóminum.

Commemoration as above.

✠ Continuation of the holy
Gospel according to Mark.

Mark 16:15-18

AT THAT time: Jesus said
to His disciples: Go ye in-
to the whole world, and preach
the Gospel to every creature.
He that believeth and is bap-
tized shall be saved: but he
that believeth not shall be con-
demned. And these signs shall
follow them that believe: In
My name they shall cast out
devils; they shall speak with
new tongues; they shall take
up serpents; and if they shall
drink any deadly thing, it shall
not hurt them; they shall lay
their hands upon the sick and
they shall recover.

Secret

MAY the gift which we
offer Thee, bring us, we
beseech Thee, O almighty God,
an increase of faith, hope and
charity; and, that we may mer-
it to obtain what Thou dost prom-
ise, cause us, through the in-
tercession of blessed Francis
Thy Confessor, to love what
Thou dost command. Through
our Lord.

Postcommunio

IN ORDER that we may be
made worthy of the gift
which we have received, O
Lord, cause us, through the in-
tercession of blessed Francis
Thy Confessor, to be ever obe-
dient to Thy commands.
Through our Lord.

JULY 14

ST. BONAVENTURE

*Bishop, Confessor and Doctor of the Church,
of the First Order**(Double of the Second Class, with a Simple Octave)*

St. Bonaventure was born at Bagnorea in the Papal States. At the age of four he became seriously ill and was restored to health, according to a legend, by the prayers of St. Francis, who upon his recovery, uttered the words: "O buona ventura" — "Oh, good things yet to come!" Thereafter the child was called Bonaventure. He entered the Franciscan Order at an early age, and his teacher, Alexander of Hales, said that he did not know which to admire the more, the talent of the young religious or his virtue. Because of his extensive and profound knowledge, he was appointed professor of Theology at the University of Paris, where he had formed a warm and enduring friendship with St. Thomas Aquinas. He became Minister General, and so prudently did he fulfil his office during a difficult period of seventeen years that he is considered the second founder of the Order. He was raised to the dignity of cardinal and entrusted with the presidency of the Council of Lyons, but he fell ill at the Third Session and died in 1274. Because of the unction of his writings, he is called "The Seraphic Doctor."

Introitus. Eccli. 15:5

IN MÉDIO Ecclésiæ apéruit os ejus, et implévit eum Dóminus spíritu sapientiæ et intelléctus; stolam glóriæ induit eum. *Ps. 91:2.* Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime. *V. Glória Patri.*

Oratio

DEUS, qui Ecclésiæ tuæ beátum Bonaventúram Confessórem tuum atque Pontíficem, Doctórem miráabilem tribuísti: concéde propítius; ut, apud te hunc iam semper intercessórem habére mereátur. Per Dóninum.

Introit. Eccli. 15:5

IN THE midst of the Church the Lord hath opened his mouth, and hath filled him with the spirit of wisdom and understanding; He hath clothed him with a robe of glory. *Ps. 91:2.* It is good to give praise to the Lord: and to sing to Thy name, O Most High. *V. Glory be to the Father.*

Collect

O GOD, who in Thy Confessor and Pontiff blessed Bonaventure, hast given to Thy Church a wonderful teacher, mercifully grant that she may ever deserve to have him as a pious intercessor with Thee. Through our Lord.

Lectio libri Sapiéntiæ.

Sap. 8:2-7, 16-19

SAPIÉNTIAM amávi, et exquisívi a juventúte mea, et quæsívi sponsam mihi eam assumere, et amátor factus sum formæ illius. Generositatem illius glorificat, contubérnium habens Dei: sed et ómnium Dóminus diléxit illam. Doctrix enim est disciplínæ Dei, et eléctrix óperum illius. Et si divitiæ appetúntur in vita, quid sapiéntia locupletius, quæ operátur ómnia? Si autem sensus operátur: quis horum, quæ sunt, magis quam illa est ártifex? Et si justítiam quis díligit: labóres hujus magnas habent virtútes: sobrietatem enim, et prudéntiam docet, et justítiam, et virtútem, quibus útilius nihil est in vita homínibus. Intrans in domum meam conquiescam cum illa: non enim habet amaritudinem conversatio illius, nec tædium convíctus illius, sed lætítiam et gáudium. Hæc cógitans apud me, et comemórans in corde meo: quóniam immortalitas est in cognatióne sapiéntiæ, et in amicítia illius delectatio bona, et in opéribus mánuum illius honéstas sine defectiόne, et in certámine loquelæ illius sapiéntia, et præcláritas in communicatiόne sermónum ipsius: circuibam quærens, ut mihi

Lesson from the book of Wisdom.

Wisd. 8:2-7, 16-19

WISDOM have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty. She glorifieth her nobility by being conversant with God; yea, and the Lord of all things hath loved her. For it is she that teacheth the knowledge of God, and is the chooser of His works. And if riches be desired in life, what is richer than wisdom, which maketh all things? And if sense do work, who is a more artful worker than she of those things that are? And if a man love justice, her labors have great virtues; for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life. When I go into my house, I shall repose myself with her, for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness. Thinking these things with myself, and pondering them in my heart: that to be allied to wisdom is immortality, and that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom and glory in the communication of her words: I went about seeking that I might take her to

illam assumerem. Puer autem eram ingeniosus, et sortitus sum animam bonam.

Graduale. Eccli. 45:1, 4

Dilectus Deo et hominibus, cujus memoria in benedictione est. *V.* In fide et enitate ipsius sanctum fecit illum, et elegit eum ex omni carne.

Alleluya, alleluya. *V. Ibid. 47:15, 16.* Eruditus es in iuventute tua, et impletus es, quasi flumen, sapientia. Alleluya.

myself. And I was a witty child and had received a good soul.

Gradual. Eccli. 45:1, 4

He was beloved of God and men, whose memory is in benediction. *V.* He sanctified him in his faith and meekness, and chose him out of all flesh.

Alleluia, alleluia. *V. Ibid. 47:15, 16.* Oh, how wise wast thou in thy youth, and thou wast filled as a river with wisdom. Alleluia.

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Eccli. 45:2, 3; 47:15, 16

Similem illum fecit in gloria sanctorum, et magnificavit eum in timore inimicorum, et in verbis suis monstra placavit. *V.* Glorificavit illum in conspectu regum, et ussit illi coram populo suo, et ostendit illi gloriam suam. *V.* Eruditus es in iuventute tua, et impletus es, quasi flumen, sapientia.

Tract. Eccli. 45:2, 3; 47:15, 16

He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. *V.* He glorified him in the sight of kings, and gave him commandments in the sight of his people and showed him His glory. *V.* Oh, how wise wast thou in thy youth, and thou wast filled as a river with wisdom.

During Paschal Time the Gradual is omitted, and in its place is said:

Alleluya, alleluya. *V. Eccli. 45:4; 47:15, 16.* In fide et enitate ipsius sanctum fecit illum, et elegit eum ex omni carne. Alleluya. *V.* Eruditus es in iuventute tua, et impletus es, quasi flumen, sapientia. Alleluya.

Alleluia, alleluia. *V. Eccli. 45:4; 47:15, 16.* He sanctified him in his faith and meekness, and chose him out of all flesh. Alleluia. *V.* Oh, how wise wast thou in thy youth, and thou wast filled as a river with wisdom. Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum.

Matth. 5:13-19

IN ILLO témpore: Dixit
Jesus discíplis suis: Vos
estis sal terræ. Quod si sal
evanúerit, in quo saliétur?
Ad níhilum valet ultra, nisi
ut mittátur foras, et concul-
cétur ab homínibus. Vos
estis lux mundi. Non potest
cívitas abscondi supra mon-
tem pósita. Neque accén-
dunt lucérnam, et ponunt
eam sub módio, sed super
candelábrum, ut lúceat ómni-
bus qui in domo sunt. Sic
lúceat lux vestra coram ho-
mínibus, ut vídeant ópera
vestra bona, et gloríficent
Patrem vestrum, qui in cælis
est. Nolíte putáre, quóniam
veni sólvere legem aut pro-
phétas: non veni sólvere, sed
adimplére. Amen quippe
dico vobis, donec tránseat
cælum et terra, jota unum
aut unus apex non præteríbit
a lege, donec ómnia fiant.
Qui ergo sólverit unum de
mandátis istis mínimis, et
docúerit sic hómines, míni-
mus vocábitur in regno cæ-
lórum: qui autem fécerit et
docúerit, hic magnus vocábi-
tur in regno cælórum.

The Creed is said.

Offertorium. Eccli. 51:20

Ambulávit pes meus iter
rectum, a juventúte mea in-
vestigábam sapiéntiam.

✠ Continuation of the hol
Gospel according to Matthew.

Matt. 5:13-19

AT THAT time: Jesus said to
His disciples: You are the
salt of the earth. But if the salt
lose its savor, wherewith shall
it be salted? It is good for
nothing any more but to be cast
out, and to be trodden on by
men. You are the light of the
world. A city seated on a
mountain cannot be hid. Neither
do men light a candle and put it
under a bushel, but upon a
candlestick, that it may shine to
all that are in the house. So
let your light shine before men
that they may see your good
works, and glorify your Father
who is in heaven. Do not
think that I am come to de-
stroy the Law, or the Prophets:
I am not come to destroy, but
to fulfil. For amen I say unto
you, till heaven and earth pass,
one jot or one tittle shall not
pass of the Law, till all be ful-
filled. He therefore that shall
break one of these least com-
mandments, and shall so teach
men, shall be called the least in
the kingdom of heaven: but he
that shall do and teach, he
shall be called great in the king-
dom of heaven.

Offertory. Eccli. 51:20

My foot walked in the right
way; from my youth up
sought after wisdom.

Secreta

INCRUENTUM Filii tui sacrificium offeréntes, te suppliciter exorámus, omnípotens Deus: ut, sicut Passiónis ejus jugis meditatio intellectum sancti Bonaventúre Pontíficis erudívit; ita mentes et corda nostra igne caritátis inflámmet. Per eú-n-lem Dóminum.

Communio. Coloss. 3:12

Indúite vos ergo sicut lécti Dei, sancti et dilécti, viscera misericórdiæ, benignitátem, humilitátem, moléstiam, patiéntiam.

Postcommunio

OB-LÁTA tibi, Dómine, in solemnitate sancti Bonaventúre Doctóris hóstia uavíssima spíritum nobis æ dilectiónis infúdat: ut, ius méritis et exémplo, te in ómnibus et super ómnia diligéntes, ad perfectæ caritatis pátriam perveníre valeá-mus. Per Dóminum.

Secret

OFFERING the unbloody sacrifice of Thy Son, we humbly beseech Thee, O almighty God, that as constant meditation on His Passion did enlighten the intellect of St. Bonaventure, Thy Pontiff, so it may inflame our souls and hearts with the fire of charity. Through the same Jesus Christ.

Communion. Col. 3:12

Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience.

Postcommunio

MAY the most sweet Host which we have offered Thee, O Lord, on the solemnity of St. Bonaventure the Doctor, pour out upon us the spirit of Thy love, that, through his merits and example, loving Thee in all things and above all things, we may reach the home of perfect charity. Through our Lord.

JULY 15

FEAST OF THE MOST HOLY SEPULCHRE OF
OUR LORD JESUS CHRIST

(Major Double)

Since the time of Sultan Kamel (1219), the Franciscans have been boring to preserve the Holy Places in Palestine, and have carried on this work at the cost of the greatest sacrifices. About two thousand priests and brothers of the Order have given their lives for their region in the Near East, and over six thousand have died as martyrs of charity there during the recurrent plague. Because of the many vicissitudes and sacrifices of the Franciscans, they were permitted to

celebrate a feast in honor of the Holy Sepulchre. Since 1917, the feast has been celebrated on July 15; it was on this day, in the year 1099, that the First Crusade freed Jerusalem from the Saracens.

Introitus. Is. 11:10

IN DIE illa erit radix Jesse, qui stat in signum populorum, ipsum gentes deprecabuntur, et erit Sepulcrum ejus gloriosum, allelúja, allelúja. *Ps. 83:2, 3.* Quam dilecta tabernacula tua, Dómine virtutum! Concupiscit et déficit ánima mea in átria Dómini. *V. Glória Patri.*

Oratio

DÓMINE Jesu Christe, qui pro nobis mortem subíre, et in Sepúlcro depositus, tértia die resurgere voluisti: concéde fámulis tuis; ut, qui Sepúlcri tui memóriam recólimus, resurrectionis quoque glóriæ participes esse mereámur. Qui vivis.

Commemoration is made of St. Henry, the Emperor, Confessor.

Lectio Actuum Apostolorum.

Act. 13:16, 26-31

IN DIEBUS illis: Surgens Paulus, et manu siléntium indicens, ait: Viri fratres, filii géneris Ábraham, et qui in vobis timent Deum, vobis verbum salútis hujus missum est. Qui enim habitábant Jerúsalem, et príncipes ejus, ignorántes Jesum, et voces prophetárum, quæ per omne

Introit. Is. 11:10

IN THAT day there shall be the root of Jesse, who standeth for an ensign of the people: Him the gentiles shall beseech, and His Sepulchre shall be glorious. Alleluia, alleluia. *Ps. 83:2, 3.* How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. *V. Glory be to the Father.*

Collect

O LORD Jesus Christ, who didst will to suffer death for us, and, being placed in sepulchre, to rise again on the third day: grant to Thy servant that we who celebrate the memory of Thy sepulchre may deserve to participate in the glory of Thy Resurrection. Who livest and reignest.

Lesson from the Acts of the Apostles.

Acts 13:16, 26-31

IN THOSE days: Paul, rising up and with his hand bespeaking silence, said: Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing Jesus, nor the

abbatum leguntur, iudicantes impleverunt: et nullam causam mortis inveniētes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummāssent omnia quae de eo scripta erant, deponētes eum de ligno, posuerunt eum in monumento. Deus vero suscitavit eum a mortuis tertia die: qui visus est per multos dies his, qui simul ascēderant cum eo de Galilaea in Jerusalem, qui usque nunc sunt testes ejus ad plebem.

voices of the prophets, which are read every Sabbath, judging Him have fulfilled them. And finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day: who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present are His witnesses to the people.

Graduale. Ps. 98:5

Exaltate Dñm Deum nostrum, et adorāte scabellum pedum ejus, quoniam anctum est. *V. Gen. 28:17.* Quam metuendus est locus iste! Vere non est hic aliud, nisi domus Dei et porta aeli.

Allelúja, allelúja. *V. Ps. 5:8, 9.* Tollite hostias, et introite in atria ejus; adorāte Dñm in atrio sancto jus. Allelúja.

Gradual. Ps. 98:5

Exalt ye the Lord our God, and adore His footstool, for it is holy. *V. Gen. 28:17.* How dreadful is this place! Truly this is no other but the house of God and the gate of heaven.

Alleluia, alleluia. *V. Ps. 95:8, 9.* Bring up sacrifices, and come into His courts; adore ye the Lord in His holy court. Alleluia.

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Ps. 131:7, 8

Introibimus in tabernaculum ejus, adorābimus in loco ubi steterunt pedes ejus. *V. Ps. 131:7, 8.* Domine, in requiem iam, tu et arca sanctificationis tuae. *V. Ps. ibid.:14.* Iac requies mea in saeculum

Tract. Ps. 131:7, 8

We will go into His tabernacle, we will adore in the place where His feet stood. *V. Ps. 131:7, 8.* Arise, O Lord, into Thy resting place, Thou and the ark which Thou hast sanctified. *V. Ps. ibid.: 14.* This is My rest

sæculi: hic habitábo, quó- | for ever and ever: here will
niam elégi eam. | dwell, for I have chosen it.

During Paschal Time, however, the Gradual is omitted, and in its place is said:

Allelúia, allelúia. *V. Ps.*
95:8. Tóllite hóstias, et in-
troíte in átria ejus; adoráte
Dóminum in átrio sancto
ejus. Allelúia. *V. Joann.*
20:4. Currébant duo simul;
et ille álius discípulus præ-
cucúrrit cítius Petro, et venit
prior ad monuméntum. Al-
lelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam.

Luc. 24:1-12

UNA Sábbati valde dilú-
culo, venérunt mulieres
ad monuméntum, portántes
quæ paráverant arómata: et
invenérunt lápidem revolú-
tum a monuménto. Et in-
gréssæ non invenérunt cor-
pus Dómini Jesu. Et factum
est, dum mente consternátæ
essent de isto, ecce duo viri
stetérunt secus illas in veste
fulgénti. Cum timérent au-
tem, et declinárent vultum in
terram, dixerunt ad illas:
quid quæritis vivéntem cum
mórtuis? non est hic, sed
surréxit: recordámini, quáli-
ter locútus est vobis, cum
adhuc in Galilæa esset, di-
cens: Quia opórtet Fílium
hóminis tradi in manus hó-
minum peccatórum, et cru-
cifígi, et die tértia resúrgere.
Et recordátæ sunt verbórum
ejus. Et regréssæ a monu-

Alleluia, alleluia. *Ps. 95:8*
Bring up sacrifices, and com-
into His courts; adore ye the
Lord in His holy court. Alle-
luia. *V. John 20:4.* They bot-
ran together; and that othe-
disciple did outrun Peter, and
came first to the sepulchre. Al-
leluia.

✠ Continuation of the holy
Gospel according to Luke.

Luke 24:1-12

ON THE first day of th-
week, very early in th-
morning, the women came to
the sepulchre, bringing th-
spices which they had preparec-
And they found the stone rolle-
back from the sepulchre. An-
going in, they found not th-
body of the Lord Jesus. And
came to pass, as they wer-
astonished in their mind at thi-
behold, two men stood by ther-
in shining apparel. And as the-
were afraid, and bowed dow-
their countenance toward th-
ground, they said unto ther-
Why seek you the living wit-
the dead? He is not here, bu-
is risen. Remember how H-
spoke unto you, when He wa-
yet in Galilee, saying: The So-
of Man must be delivered int-
the hands of sinful men, and b-
crucified, and the third day ris-
again. And they remembere

ménto, nuntiavérunt hæc omnia illis undecim, et ceteris omnibus. Erat autem María Magdaléne, et Joánna, et María Jacóbi, et ceteræ quæ cum eis erant, quæ dicebant ad Apóstolos hæc. Et visa sunt ante illos sicut deiraméntum, verba ista: et non credidérunt illis. Petrus autem surgens, cucúrrit ad nonuméntum: et procúmens vidit linteámina sola posita, et abiit secum mirans, quod factum fúerat.

His words. And going back from the sepulchre, they told all these things to the Eleven, and to all the rest. And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the Apostles. And these words seemed to them as idle tales; and they did not believe them. But Peter, rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and he went away wondering in himself at that which was come to pass.

The Creed is said.

Offertorium. Ps. 41:5

Transibo in locum tabernaculi admirabilis, usque ad domum Dei, allelúja.

Secreta

DEUS, qui per depositionem sanctíssimi Corporis Filii tui in Sepúlcro, dem Sepúlcrum sanctificásti: concéde, quæsumus; ut in hoc Sepúlcro ánima et corde habitémus. Per eúndem Dóminum.

Commemoration as above.

Preface of Easter, Te quidem, Domine, omni tempore gloriosius prædicare, etc.

Communio. Prov. 8:34

Beátus qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei, allelúja!

Offertory. Ps. 41:5

I shall go over into the place of the wonderful tabernacle, even to the house of God, alleluia.

Secret

O GOD, who didst sanctify the sepulchre through the burial in it of the most holy Body of Thy Son: grant, we beseech Thee, that we may dwell in this sepulchre in mind and heart. Through the same Jesus Christ.

Communion. Prov. 8:34

Blessed is he that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors, alleluia.

Postcommunio

DEUS, qui nos sancti Sepulcri Filii tui lætari facis honore: præsta, quæsumus; ut, in eodem sepulti, mundo moriamur, et tibi soli vivamus. Per eundem Dominum.

Commemoration as above.

Postcommunio

O GOD, who dost make us to rejoice in the honor of the holy sepulchre of Thy Son, grant, we beseech Thee, that buried in it, we may die to the world and live to Thee alone. Through the same Jesus Christ

JULY 16

OUR LADY OF MOUNT CARMEL

(Major Double)

Mass as in the Roman Missal.

Commemoration is made of the Canonization of our Holy Father Francis, Confessor, as in the following Mass.

ON THE SAME DAY, JULY 16

COMMEMORATION OF THE CANONIZATION OF
OUR HOLY FATHER FRANCIS

(Major Double)

After the death of St. Francis, many miracles occurred through his intercession. Pope Gregory IX, who had known the Saint personally during life, caused the numerous reports of these wonders to be collected and proved, and coming himself to Assisi, canonized Francis on July 16, 1228.

Introitus. Ps. 72:24

TENUISTI manum dexteram meam, et in voluntate tua deduxisti me, et cum gloria suscepisti me. *Ps. ibid.: 1.* Quam bonus Israel Deus, his qui recto sunt corde! *V.* Gloria Patri.

Oratio

DEUS, qui ad sectandas Unigeniti tui vias beatum Franciscum ducem ac

Introit. Ps. 72:24

THOU hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. *Ps. ibid.: 1.* How good is God to Israel, to them that are of a right heart! *V.* Glory be to the Father.

Collect

O GOD, who didst deign to give us blessed Francis as a leader and lawgiver in follow

receptorem nobis tribuere
ignatus es: concede propi-
us; ut, cujus hodie memó-
iam cólimus, ejus in cælis
lória partícipes éffici me-
eamur. Per eúndem Dó-
ninum.

ing the paths of Thine only-
begotten Son: mercifully grant
that we may be made worthy to
participate in his heavenly glory
whose memory we celebrate to-
day. Through the same Jesus
Christ.

Commemoration is made of Our Lady of Mount Carmel.

Léctio Epístolæ beáti Pauli
Apostoli ad Gálatas.

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians.

Gal. 6:14-18

Gal. 6:14-18

FRATRES: Mihi autem ab-
sit gloriári, nisi in cruce
Dómini nostri Jesu Christi:
per quem mihi mundus cru-
cifíxus est, et ego mundo. In
Christo enim Jesu neque cir-
cumcisio áliquid valet, neque
præputium, sed nova creatú-
a. Et quicumque hanc ré-
glam secúti fúerint, pax
super illos et misericórdia,
et super Israël Dei. De cé-
tero nemo mihi moléstus
sit: ego enim stigmata Dó-
mini Jesu in córpore meo
porto. Grátia Dómini no-
stri Jesu Christi cum spíritu
estro, fratres. Amen.

Graduale. Ps. 72:25, 26

Quid mihi est in cælo?
et a te quid vólui super ter-
ram? *V.* Defécit caro mea
et cor meum: Deus cordis
mei, et pars mea Deus in
eternum.

Allelúja, allelúja. *V.*
Franciscus pauper et húmilis,
ælum dives ingréditur,
æléstibus honorátur. Alle-
lúja.

BRETHREN: But God forbid
that I should glory, save in
the cross of our Lord Jesus
Christ: by whom the world is
crucified to me, and I to the
world. For in Christ Jesus
neither circumcision availeth
anything, nor uncircumcision,
but a new creature. And who-
soever shall follow this rule,
peace on them, and mercy, and
upon the Israel of God. From
henceforth let no man be trou-
blesome to me; for I bear the
marks of the Lord Jesus in my
body. The grace of our Lord
Jesus Christ be with your spirit,
brethren. Amen.

Gradual. Ps. 72:25, 26

What have I in heaven? and
besides Thee what do I desire
upon earth? *V.* For Thee my
flesh and my heart hath fainted
away: Thou art the God of my
heart, and the God that is my
portion for ever.

Alleluia, alleluia. *V.* Francis,
poor and humble, entereth rich
into heaven, and is honored
with celestial hymns. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum.
Matth. 11:25-30

IN ILLO témpore: Respón-
dens Jesus, dixit: Confí-
teor tibi, Pater, Dómine cæli
et terræ, quia abscondisti
hæc a sapiéntibus et prudén-
tibus, et revelásti ea párvulis.
Ita, Pater: quóniam sic fuit
plácitum ante te. Ómnia
mihi trádicta sunt a Patre
meo. Et nemo novit Fílium,
nisi Pater: neque Patrem
quis novit, nisi Fílius, et cui
volúerit Fílius reveláre. Ve-
níte ad me, omnes qui labo-
rátis, et oneráti estis, et ego
reficiam vos. Tóllite jugum
meum super vos, et discite a
me quia mitis sum, et hú-
milis corde: et inveniétis ré-
quiem animábus vestris. Ju-
gum enim meum suáve est,
et onus meum leve.

✠ Continuation of the holy
Gospel according to Matthew.
Matt. 11:25-30

AT THAT time: Jesus an-
swered and said: I confes-
sion to Thee, O Father, Lord of
heaven and earth, because Thou
hast hid these things from the
wise and prudent, and hast re-
vealed them to little ones. Yea,
Father: for so hath it seeme
good in Thy sight. All things
are delivered to Me by My Fa-
ther. And no one knoweth the
Son, but the Father: neither
doth any one know the Father
but the Son, and he to whom I
shall please the Son to reveal
Him. Come to Me, all you that
labor and are burdened, and
I will refresh you. Take up My
yoke upon you, and learn of
Me, because I am meek, and
humble of heart: and you shall
find rest to your souls. For My
yoke is sweet and My burde-
n is light.

The Creed is said.

Offertorium. Ps. 29:12

Convertísti, Dómine, planc-
tum meum in gáudium mihi:
conscidísti saccum meum et
circumdedísti me lætítia.

Secreta

SÚSCIPE, Dómine, laudis
hóstiam, quam in honó-
rem beáti Patris nostri Fran-
cisci tuæ offerimus majestáti:
et per eam nosmetípsos tibi
pérfice munus ætérnum. Per
Dóminum.

Offertory. Ps. 29:12

Thou hast turned my moun-
ting into joy for me, O Lord
Thou hast cut my sackcloth, and
hast compassed me with glad-
ness.

Secret

RECEIVE, O Lord, the ho-
mages of praise which we offer
to Thy majesty in honor of our
blessed Father Francis, and
through it make of us an eterna
sacrifice for Thee. Through our
Lord.

Commemoration as above.

Preface of our Holy Father Francis.

Communio. Job 22:28, 29

In viis tuis splendēbit lumen; qui enim humiliātus ūerit, erit in glória.

Postcommunio

SACRO pro múnere tibi, Dómine, grátias ágētes, uāsumus: ut, intercedēte eāto Patre nostro Francíscō, ujus gaudémus triúmphis, pirituálibus proficiámus uxíliis. Per Dóminum.

Communion. Job 22:28, 29

Light shall shine in thy ways; for he that hath been humbled shall be in glory.

Postcommunio

GIVING Thee thanks, O Lord, for the sacred gift, we beseech Thee that through the intercession of our blessed Father Francis, in whose triumph we rejoice, we may advance in spiritual aids. Through our Lord.

Commemoration as above.

Last Gospel from the Mass of Our Lady of Mount Carmel.

JULY 21

BL. ANGELINA OF MARSCIANO

Widow, of the Third Order

(Double)

Angelina was the daughter of the Duke of Marsciano. As a child of twelve she resolved to enter the cloister, but when she reached the age of fifteen she married in obedience to the wish of her father. After the death of her husband two years later, Angelina joined the Third Order and soon gathered around her a group of young women who engaged in ministering to the spiritual and material needs of others. She was bitterly opposed by many, and forced with her companions to leave the Kingdom of Naples. She went to Foligno, where she founded the first community with solemn vows according to the rule of the Third Order. She died in 1435.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

DEUS, qui beátam Angeli-
nam exímiae humilitátis
et caritátis dono decorásti:
concède propítius; ut, ejus
exémpla sectántes, æténa
aúdia consequámur. Per
Dóminum.

Collect

O GOD, who didst adorn
blessed Angelina with the
gift of deep humility and char-
ity: mercifully grant that, imi-
tating her example, we may ob-
tain everlasting joys. Through
our Lord.

Commemoration of the Octave Day of St. Bonaventure, and in the following Mass; and of St. Praxedes, Virgin.

Secreta

HŌSTIA, Dómine, quam tibi in honórem beátæ Angelínæ offérimus, ad puritátem impetrándam, in odórem suavitátis ascéndat. Per Dóminum.

Commemorations as above.

Postcommunio

CÆLĒSTI alimónia refécti, te, Dómine, deprecámur: ut beátæ Angelínæ précibus caritátem consecúti, te super ómnia toto corde et mente diligámus. Per Dóminum.

Commemorations as above.

Secret

MAY the host, O Lord which we offer Thee in honor of blessed Angelina rise unto Thee as an odor of sweetness to obtain purity for us Through our Lord.

Postcommunio

REFRESHED with heavenly nourishment, we beseech Thee, O Lord, that obtaining charity through the intercession of blessed Angelina, we may love Thee above all things, with our whole heart and soul Through our Lord.

ON THE SAME DAY, JULY 21

OCTAVE DAY OF THE FEAST OF ST. BONAVENTURE

Mass as on the Feast of St. Bonaventure, July 14, with the following:

Oratio

DEUS, qui sanctum Bonaventúram Confessórem atque Pontíficem, Ecclesiæ Doctórem Seráphicum tribuísti: concéde; nos et ejus eruditiónē proficere, et tuæ caritátis igne succéendi. (Per Dóminum.)

Secreta

INCRUENTUM Fílii tui sacrificium offeréntes, te suppliciter exorámus, omnipotens Deus: ut, sicut Pas-

Collect

O GOD, who didst give to the Church the Seraphic Doctor St. Bonaventure, Confessor and Pontiff: grant us both to profit by his learning and to be enkindled with the fire of Thy charity. (Through our Lord.)

Secret

OFFERING the unbloody sacrifice of Thy Son, we humbly beseech Thee, O almighty God, that as constant meditatio

siónis ejus jugis meditatio
ntelléctum sancti Bonaventú-
æ Pontíficis erudívit; ita
mentes et corda nostra igne
caritátis inflámmet. (Per eún-
dem Dóminum.)

Postcommunio

OBLATA tibi, Dómine, in
solemnitate sancti Bona-
ventúre Doctóris hóstia sua-
víssima spíritum nobis tuæ
dilectiónis infúndat: ut, ejus
néritis et exémplo, te in
ómnibus et super ómnia dili-
géntes, ad perfectæ caritátis
pátriam pervenire valeámus.
(Per Dóminum.)

on His Passion did enlighten
the intellect of St. Bonaventure,
Thy Pontiff, so it may inflame
our souls and hearts with the
fire of charity. (Through the
same Jesus Christ.)

Postcommunio

MAY the most sweet Host
which we have offered
Thee, O Lord, on the solemnity
of St. Bonaventure the Doctor,
pour out upon us the spirit of
Thy love, that, through his
merits and example, loving
Thee in all things and above all
things, we may reach the home
of perfect charity. (Through our
Lord.)

JULY 23

ST. LAWRENCE OF BRINDISI

Confessor, of the First Order

(Major Double)

St. Lawrence was born at Brindisi in 1559, and at the age of sixteen entered the Capuchin Order. He distinguished himself by his great virtue and also by his wide learning; his command of foreign languages was especially remarkable. His labors as a missionary were abundantly fruitful. With Blessed Benedict of Urbino he established the Capuchin Order in Germany to check the inroads of Lutheranism. When the Christian armies of Europe went to Hungary to withstand the invading Turks, Lawrence was appointed ranking chaplain, and it was largely through his exhortations and his faith in God that the Christians won the victory. He filled the office of Vicar General of the Order, and after his term expired was frequently employed by the Holy See in missions of peace and mercy. He died in 1619 while engaged in restoring peace between warring factions.

Introitus. Eccli. 42:15, 16

IN SERMÓNIBUS Dómini
ópera ejus: sol illúminans
per ómnia respéxit, et glória
Dómini plenum est opus
ejus. *Ps. 67:2.* Exsúrgat
Deus, et dissipéntur inimíci
ejus, et fúgiant qui odérunt

Introit. Eccli. 42:15, 16

BY THE words of the Lord
are his works: the sun giv-
ing light hath looked upon all
things, and full of the glory of
the Lord is his work. *Ps. 67:2.*
Let God arise and let His ene-
mies be scattered; and let them

eum a fácie ejus. *V. Glória Patri.*

Oratio

DEUS, qui, ad árdua quæque pro nóminis tui glória et animárum salute, beáto Lauréntio Confessóri tuo spíritum consílii et fortitúdinis contulísti: da nobis in eódem spíritu et agénda cognóscere; et cógnita, ejus intercessióne, perfícere. Per Dóminum.

that hate Him flee from before His face. *V. Glory be to the Father.*

Collect

O GOD, who didst grant to blessed Lawrence, Thy Confessor, the spirit of counsel and fortitude for carrying out every kind of difficult thing to the glory of Thy name and the salvation of souls: grant us in the same spirit to know what is to be done, and through his intercession, to accomplish what we know. Through our Lord.

Commemoration is made of St. Apollinaris, Bishop and Martyr; and of St. Liborius, Bishop and Confessor.

If today is Saturday, commemoration is made of the anticipated Vigil of St. James, and the Gospel is read from the Vigil at the end of Mass. The commemoration is made of St. Liborius, with the Oration Exaudi, from the Mass. Sacerdotes tui, from the Common of a Confessor not a Pontiff, in the second place.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corinthios.

2 Cor. 5:14-21

FRATRES: Cáritas Christi urget nos: æstimántes hoc, quóniam si unus pro ómnibus mórtuus est, ergo omnes mórtui sunt: et pro ómnibus mórtuus est Christus: ut, et qui vivunt, jam non sibi vivant, sed ei, qui pro ipsis mórtuus est et resurrexit. Itaque nos ex hoc néminem nóvimus secúndum carnem. Et si cognóvimus secúndum carnem Christum: sed nunc jam non nóvimus. Si qua ergo in Christo nova creatú-

Lesson from the Epistle of
blessed Paul the Apostle
to the Corinthians.

2 Cor. 5:14-21

BRETHREN: The charity of Christ presseth us: judging this, that if one died for all, then all were dead: and Christ died for all: that they also who live may not now live to themselves, but unto Him who died for them, and rose again. Wherefore, henceforth we know no man according to the flesh. And if we have known Christ according to the flesh, but now we know Him so no longer. If then any be in Christ a new creature, the old things are

ra, vétera transiérunt: ecce facta sunt ómnia nova. Ómnia autem ex Deo, qui nos reconciliávit sibi per Christum: et dedit nobis ministérium reconciliatiónis. Quóniam quidem Deus erat in Christo mundum reconcilians sibi, non réputans illis delicta ipsórum; et pósuit in nobis verbum reconciliatiónis. Pro Christo ergo legatione fúngimur, tamquam Deo exhortánte per nos. Obsecrámus pro Christo, reconciliámini Deo. Eum, qui non nóverat peccátum, pro nobis peccátum fecit, ut nos efficerémur justítia Dei in ipso.

Graduale. Exod. 15:2, 3

Fortitúdo mea et laus mea Dóminus, et factus est mihi in salútem: iste Deus meus, et glorificábo eum. *V.* Dóminus quasi vir pugnátor, Omnipotens nomen ejus.

Allelúja, allelúja. *V. Eccli. 46:6.* Invocávit Altíssimum poténtem in oppugnándo inimícos úndique, et audívit illum magnus et sanctus Deus. Allelúja.

✠ Sequéntia sancti Evangélii secúndum Lucam.

Luc. 9:1-6

IN ILLO témpore: Convocáti Jesus duódecim Apóstolis, dedit illis virtútem, et potestátem super ómnia dæmónia, et ut languóres curárent. Et misit illos prædicáre regnum Dei, et sanáre infir-

passed away: behold, all things are made new. But all things are of God, who hath reconciled us to Himself by Christ: and hath given to us the ministry of reconciliation. For God indeed was in Christ, reconciling the world to Himself, not imputing to them their sins; and He hath placed in us the word of reconciliation. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God. Him who knew no sin, He hath made sin for us, that we might be made the justice of God in Him.

Gradual. Exod. 15:2, 3

The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him. *V.* The Lord is as a man of war, Almighty is His name.

Alleluia, alleluia. *V. Eccli. 46:6.* He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him. Alleluia.

✠ Continuation of the holy Gospel according to Luke.

Luke 9:1-6

AT THAT time: Calling together the twelve Apostles, Jesus gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And

mos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniám; neque duas túnicas habeátis. Et in quamcúmque domum intravéritis, ibi manéte, et inde ne exeátis. Et quicúmque non recéperint vos: exeúntes de civitaté illa, étiam púlverem pedum vestrórum excúтите in testimónium supra illos. Egréssi autem circuibant per castélla, evangelizántes, et curántes ubique.

Offertorium. Is. 49:2

Pósuit os meum quasi gládium acútum, in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctam.

Secreta

AD CÆLÉSTE convívium fac nos, Deus, salutáribus pœniténtiæ lácrimis dignos accédere: quod beáto Lauréntio vitæ candor suavíssimum efficiébat. Per Dóminum.

Commemorations as above.

Communio. Sap. 8:11

In conspéctu poténtium admirábilis ero, et fácies príncipum mirabúntur me.

Postcommunio

DIVINITÁTIS tuæ, Dómine, sempitérna fruítióne satiémur; quam beátus

he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats. And whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when you go out of that city, shake off even the dust of your feet, for a testimony against them. And going out, they went about through the towns, preaching the Gospel and healing everywhere.

Offertory. Is. 49:2

He hath made my mouth like a sharp sword, in the shadow of His hand He hath protected me, and hath made me as a chosen arrow.

Secret

MAKE us worthy, O God, through saving tears of penance to approach that heavenly banquet which the purity of his life rendered so sweet to blessed Lawrence. Through our Lord.

Communion. Wisd. 8:11

I shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

Postcommunio

MAY we be filled with the everlasting enjoyment of Thy Divinity, O Lord, of which

Laurentius in sacro altáris | blessed Lawrence, in the sacred
mystério prægustábat. Per | mystery of the altar, had a fore-
Dóminum. | taste. Through our Lord.

Commemorations as above.

JULY 24

BL. CUNEGUNDIS

*Virgin, of the Second Order
(Semi-double)*

Cunegundis was the daughter of King Bela IV of Hungary, and the niece of St. Elizabeth. She lived in virginity with her husband Duke Boleslaus of Cracow who later became king of Poland. After his death she renounced her titles, gave her wealth to the poor, and entered the convent of Poor Clares in Sandeck. She died in 1292.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui beátam Cune-
gúndem dulcédinis tuæ
benedictiónibus prævenísti,
ac vírginem étiam in conjú-
gio conservásti: præsta, quæ-
sumus, ut ipso intercedénte,
per vitæ puritátem tibi júgi-
ter adhærere: et per ejus ve-
stígia gradiéntes, ad te per-
venire felíciter mereámur.
Per Dóminum.

Collect

O GOD, who didst forearm
blessed Cunegundis with
the blessings of Thy sweetness,
and preserve her a virgin even
in the married state: grant, we
beseech Thee, that through her
intercession we may deserve
ever to cling to Thee by purity
of life, and imitating her ex-
ample, happily to attain to
Thee. Through our Lord.

*Commemoration is made of the Vigil of St. James, Apostle;
and of St. Christina, Virgin and Martyr.*

Last Gospel from the Mass of the Vigil.

JULY 27

BL. MARY MAGDALEN MARTINENGO

*Virgin, of the Second Order
(Double)*

Mary Magdalen was born in Brescia of a noble line. She took the habit of St. Clare at the convent of the Capuchin nuns and there became an example of all the Christian virtues. She distinguished herself especially through her love of penance, her humility and obedience—the fruit of her frequent meditations on the Passion of Christ and the Most Blessed Sacrament. Her death occurred in 1737.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, qui in beáta María-Magdaléna Vírgine tua, innocentíæ et mortificatiónis exéplum misericórditer tribuísti: concéde ut, abjéctis sæculáribus desidériis, per veritatís ac justítiæ sémitas ad te felíciter veniámus. Per Dóminum.

Commemoration is made of St. Pantaleon, Martyr.

Secreta

ILLO nos igne, quæsumus, Dómine, Spíritus Sanctus inflámmet, quo beáta María-Magdaléna indesinénter flagrávit; ut ad tua pretiósa mystéria digne ac fructuóse accedámus. Qui vivis cum Deo Patre in unitáte ejúsdem Spíritus Sancti.

Commemoration as above.

Postcommunio

REFÉCTI, Dómine, alimónia cælésti, te súpplices exorámus: ut, intercedénte beáta María-Magdaléna, per ejus vestígia gradiéntes, gáudia consequámur æténa. Per Dóminum.

Commemoration as above.

Collect

O GOD, who in blessed Mary Magdalen, Thy Virgin, hast mercifully given an example of innocence and mortification: grant that, laying aside worldly desires, we may happily come to Thee through the paths of truth and justice. Through our Lord.

Secret

MAY the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire with which blessed Mary Magdalen unceasingly burned; so that we may worthily and fruitfully approach Thy precious mysteries. Who livest and reignest with God the Father in unity with the same Holy Spirit.

Postcommunio

REFRESHED with heavenly nourishment, we humbly beseech Thee, O Lord, that through the intercession of blessed Mary Magdalen we may, walking in her footsteps, attain eternal joys. Through our Lord.

JULY 30

BL. SIMON OF LYPNICZA, BL. PETER OF MOGLIANO
AND BL. ARCHANGEL OF CALATAFIMI

*Confessors, of the First Order
(Semi-double)*

Influenced by the preaching of St. John Capistran, Simon, while a student at the University of Cracow, left the world and became a Franciscan. As a priest he converted many through his preaching and example. He was noted for his spirit of prayer, meditation and pen-

ance. Poverty and charity were his outstanding virtues, and he died in 1482 during a plague, a martyr of charity.

Peter of Mogliano, a doctor at the University of Perugia, was also converted through the power of a sermon, and entered the Franciscan Order. He was noted for his learning and zeal for souls and the holiness of his life. Having engaged in many labors for souls, and filled many offices in the Order, he died in 1490.

Archangel, at first a hermit, left his hermitage at the command of the Pope and entered the Franciscan Order. He was a zealous shepherd of souls, a faithful observer of the Rule and an ardent promoter of the welfare of the Order. He died a holy death in 1460.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of Sts. Abdon and Sennen, Martyrs.

FEASTS OF AUGUST

AUGUST 2

THE DEDICATION OF THE PATRIARCHAL BASILICA OF ST. MARY OF THE ANGELS (PORTIUNCULA)

(Double of the Second Class)

About half an hour's walk from Assisi there was a dilapidated chapel called Portiuncula. Francis, after having rebuilt it, received it as a gift from the Benedictines. This chapel became the cradle of the three Franciscan Orders. It was the favorite church of St. Francis, and in 1216 he obtained for it the Portiuncula Indulgence from our Divine Lord Himself. It is now covered over by a magnificent basilica, and by Papal decree it bears the title of "The Head and Mother of All Churches of the Franciscan Order."

Introitus. Prov. 8:34, 35

BEATUS homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei! Qui me invenerit inveniet vitam, et habuerit salutem a Domino. *Ps. 44:2. Eructavit cor meum verbum bonum, lico ego opera mea Regi. V. Glória Patri.*

Oratio

DEUS, qui per sanctissimam Genitricem tuam, super Angelorum choros exaltatam, hominibus dispensa-

Introit. Prov. 8:34, 35

BLESSED is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors! He that shall find me shall find life, and shall have salvation from the Lord. *Ps. 44:2. My heart hath uttered a good word, I speak my works to the king. V. Glory be to the Father.*

Collect

O GOD, who didst will that all good things be dispensed to mankind through Thy most holy Mother, who hath

ri bona cuncta voluisti: per ipsam tribue nobis, de tibi consecrata ejus Æde memoriam agentibus; ut nunc peccatorum indulgentiam et gratiarum copiam impetremus, ac tandem beatorum spirituum consortium et gaudium celestis mansionis habeamus. Qui vivis.

been exalted above the choir of angels: through her grant us who commemorate the dedication to Thee of her sanctuary that we may now obtain forgiveness for our sins and an abundance of graces, and one day have the companionship of the blessed spirits and the joy of the heavenly dwelling. Who livest and reignest.

Commemoration is made of St. Alphonsus Liguori, Bishop, Confessor and Doctor of the Church; and of St. Stephen I, Pope and Martyr.

Lectio libri Sapiëntiæ.

Eccli. 24:21-31

EGO quasi Líbanus non incísus vaporávi habitatiómem meam, et quasi balsamum non mistum odor meus. Ego quasi terebínthus exténderam ramos meos, et rami mei honóris et grátiae. Ego quasi vitis fructificávi suavitatem odóris; et flores mei fructus honóris et honestátis. Ego mater pulchræ dilectiõnis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transíte ad me, omnes qui concupiscitis me, et a generatiõibus meis implémini; spírítus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiões sæculórum. Qui edunt me, adhuc esúrient; et qui bibunt me, adhuc sítient. Qui audit me, non confundétur; et qui

Lesson from the book of Wisdom.

Eccli. 24:21-31

I PERFUMED my dwelling as the frankincense not cut, and my odor is as the purest balm. I have stretched out my branches as the turpentine tree, and my branches are of honor and grace. As the vine I have brought forth a pleasant odor; and my flowers are the fruit of honor and riches. I am the mother of fair love and of fear, and of knowledge and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honey-comb. My memory is unto everlasting generations. They that eat me shall yet hunger; and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded.

operantur in me, non peccabunt: qui elúcidant me, vitam ætérnam habébunt.

Graduale. Prov. 8:20, 21

Ego in viis justítiæ ámbulo, in médio semitárum judicií, ut ditem diligéntes me, et thesáuros eórum répleam. *V. Ezech. 37:26, 27.* Fundábo eos et multiplicábo, et dabo sanctificatiómem meam in médio eórum in perpétuum; et erit tabernáculum meum in eis.

Allelúja, allelúja. *V. Tob. 13:17.* Tu autem lætáberis in filiis tuis, quóniam omnes benedicéntur, et congregántur ad Dóminum. Allelúja.

and they that work by me shall not sin. They that explain me shall have life everlasting.

Gradual. Prov. 8:20, 21

I walk in the way of justice, in the midst of the paths of judgment, that I may enrich them that love me, and may fill their treasures. *V. Ezech. 37:26, 27.* I will establish them and will multiply them, and will set my sanctuary in the midst of them for ever; and my tabernacle shall be with them.

Alleluia, alleluia. *V. Tob. 13:17.* But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord. Alleluia.

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Luc. 1:46-50

Magníficat ánima mea Dóminum, et exsultávit spíritus meus in Deo, Salutári meo. *V. Quia respéxit humilitátem ancíllæ suæ, ecce enim ex hoc beátam me dicent omnes generatiónes. V. Quia fecit mihi magna qui potens est; et sanctum nomen ejus, et misericórdia ejus a progénie in progénies tíméntibus eum.*

Tract. Luke 1:46-50

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. *V. Because He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me blessed. V. Because He that is mighty hath done great things to me; and holy is His name, and His mercy is from generation unto generations to them that fear Him.*

During Paschal Time the Gradual is omitted, and in its place is said:

Allelúja, allelúja. *V. Is. 55:3.* Inclínate aurem ve-

Alleluia, alleluia. *V. Is. 55:3.* Incline your ear, and come to

stram, et veníte ad me; audíte, et vivet ánima vestra. Allelúja. *V. Bar. 4:37.* Ecce véniunt filii tui collécti ab Oriénte usque ad Occidéntem, in verbo Sancti, gaudentes in honórem Dei. Allelúja.

✠ Sequéntia sancti Evangélii secúndum Lucam.
Luc. 1:26-38

IN ILLO témpore: Missus est Ángelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Virginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Virgínis María. Et ingressus Ángelus ad eam, dixit: Ave, grátia plena; Dóminus tecum; benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne ejus, et cogitábat qualis esset ista salutatio. Et ait Ángelus ei: Ne tíneas, María; invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus; et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Ángelum: Quómodo fiet istud, quóniam virum non cognósko? Et respóndens Ángelus dixit ei: Spíritus Sanctus supervéniet in te, et virtus

me; hear and your soul shall live. Alleluia. *V. Bar. 4:37.* Behold, thy children come gathered together from the east even to the west, at the word of the Holy One rejoicing for the honor of God. Alleluia.

✠ Continuation of the holy Gospel according to Luke.
Luke 1:26-38

AT THAT time: The Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man? And the An-

Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei. Et ecce Elísabeth, cognata tua, et ipsa concépit filium in senectute sua; et hic mensis sextus est illi, quæ vocatur stérilis; quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancilla Dómini, fiat mihi secúndum verbum tuum.

gel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

The Creed is said.

Offertorium. Jud. 13:31

Benedicta tu a Deo tuo in omni tabernáculo Jacob! quoniam in omni gente quæ audierit nomen tuum, magnificabitur super te Deus Israël.

Secreta

MUNERA devotiōnis nostræ, Dómine, quæ, recensentes dicatam tibi beátæ Mariæ Virginitis Ædem, lætánter offerimus: accedéntibus ipsíus Virginitis méritis, nobis et incómmoda nostræ infirmitátis amóveant, ac largius dona tuæ virtútis impéndant. Per Dóminum.

Offertory. Jud. 13:31

Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name the God of Israel shall be magnified on occasion of thee.

Secret

MAY the gifts of our devotion, O Lord, which we joyfully offer to Thee, commemorating the dedication to Thee of the sanctuary of the Blessed Virgin Mary, through the merits of the same Virgin remove from us the weaknesses of our infirmity and more abundantly impart to us the gifts of Thy strength. Through our Lord.

Commemorations as above.

Preface of the Blessed Virgin Mary, et te in Festivitate.

Communio. Luc. 1:28

Ave, María, grátia plena;
Dóminus tecum; benedícta
tu in muliéribus, allelúja.

Postcommunio

RECOLÉNTIBUS, Dó-
mine, consecrátam tibi
beátæ Mariæ Vírginis Ædem
prosit cæléste convívium: ut,
ejúsdem Vírginis ope, dí-
gnius imménsam in nos Fílii
tui misericórdiam celebré-
mus, et dilectiónem erga eum
perpétuam nutriámus. Qui
tecum.

Communio. Luke 1:28

Hail Mary, full of grace; the
Lord is with thee; blessed art
thou among women, alleluia.

Postcommunio

MAY the heavenly banquet
be beneficial, O Lord, to
us who commemorate the dedi-
cation to Thee of the sanctuary
of the most Blessed Virgin
Mary; that through the help of
this most holy Virgin we may
the more worthily celebrate the
great mercy of Thy Son toward
us, and nourish an enduring
love for Him. Who with Thee
liveth and reigneth.

Commemorations as above.

AUGUST 4

OUR HOLY FATHER ST. DOMINIC

*Founder of the Order of Friar Preachers, Confessor
(Double of the First Class)*

Dominic, born in Spain in 1170, was at first a secular priest, then a Canon of Osma. About the time that St. Francis was establishing his Order, he founded the Order of Friar Preachers to combat the Albigensian heresy in France. He was noted for the spotless purity of his life, his wisdom and his wide learning, and he was second to none in devotion to the Blessed Virgin Mary. St. Dominic was a personal friend and admirer of St. Francis, and the ancient friendship between the two founders is perpetuated by their Orders. He died August 6, 1221, and was canonized in 1234.

Mass In medio, from the Common of a Doctor, with the following:

Oratio

DEUS, qui Ecclésiám tuam
beáti Domínici Confes-
soris tui, Patris nostri, illu-
mináre dignátus es méritis et
doctrínis: concéde; ut, ejus
intercessióne, temporálibus
non destituátur auxiliis, et

Collect

O GOD, who hast vouch-
safed to make Thy
Church illustrious by the merits
and teaching of blessed Domi-
nic, Thy Confessor, our Father:
grant that through his interces-
sion she may not be deprived of

spirituálibus semper proficiat
incrementis. Per Dóminum.

Graduale. Ps. 36:30, 31

Os justi meditábitur sapi-
éntiam, et lingua ejus lo-
quétur judícium. *V.* Lex Dei
ejus in corde ipsíus, et non
supplantabúntur gressus ejus.

Allelúja, allelúja. *V.* Pie
Pater Dóminice, tuórum me-
mor óperum, sta coram sum-
mo Júdice pro tuo cœtu
páuperum.

temporal succor, and may have
continual increase of spiritual
favors. Through our Lord.

Gradual. Ps. 36:30, 31

The mouth of the just shall
meditate wisdom: and his
tongue shall speak judgment.
V. The law of his God is in his
heart, and his steps shall not be
supplanted.

Alleluia, alleluia. *V.* O kind-
ly Father Dominic, mindful of
thy works, stand before the face
of the most high Judge for thy
group of poor ones.

Sequentia

To be omitted in Votive Masses

IN CÆLÉSTI Hierarchíā
Nova sonet harmonía,
Novo ducta cántico;

Cui concórdet in hac via
Nostri chori melodía,
Congáudens Dóminico.

Ex Ægýpto vastitátis
Virum suæ voluntátis
Vocat auctor sæculi.

In fiscélla paupertátis
Flumen transit vanitátis,
Pro salúte pópuli.

In figúra cátuli
Prædicátor sæculi
Matri præmonstrátur.

Sequence

MID the hierarchies of heav-
en,
Now new hymns of praise are
given
Forth in sounds of sweet accord.

With our songs of love so
tender
Unto Dominic they render
Praise; new glory they afford.

God, the Maker of all na-
tions,
Called from Egypt's desolations
By His will the holy man.

Poverty his ship he maketh;
O'er the river, lo! it taketh
Him; the vain world doth it
span.

E'er his birth, the Preacher
Brother
Was prefigured to his mother
By a dog with torch of fire.

Portans ore fâculam,
Ad amôris régulam
Pópulos hortâtur.

Hic est novus Legislátor,
Hic Elías æmulátor,
Et detéstans crímina.

Vulpes díssipat Samsónis,
Et in tuba Gedeónis
Hostis fugat ágmina.

A defúntis revocátum
Matri vivum reddit natum,
Vivens adhuc córpore.

Signo crucis imber cedit,
Turba Fratrum panem edit,
Missum Dei múnere.

Felix, per quem gáudia,
Tota jam Ecclésia
Sumens, exaltâtur.

Orbem replet sémine,
In cælórum ágmine
Tandem collocâtur.

Jacet granum occultátum,
Sidus latet obumbrátum;
Sed plasmátor ómnium

Thus the saint, his torchlight
bearing,
'Mid the nations so despairing,
Kindles them with love's desire.

He, the new lawgiver, teach-
eth,
And Elias-like he preacheth,
Sin denouncing with his might;

Samson-like, his foxes send-
ing,
Gideon-like, his trumpet rend-
ing
Mankind's foemen in the fight.

When the Holy Sign he mak-
eth,
From death's sleep a child he
waketh,
Whom the mother, joyful, takes.

Floods now cease, and bread
from heaven
For his fainting sons is given,
Which into their hands he
breaks.

Happy he, whose elevation
Is the Church's exaltation
And her joy and weal indeed.

To his heavenly home at-
tended
By the saints, he hath ascended
From the earth he filled with
seed.

Like the hidden grain he
bideth;
Like the clouded star he hideth;
But the Maker of the spheres,

Ossa Joseph pulluláre,
Sidus iubet radiáre
In salútem géntium.

O quam probat carnis
flore[m],
Omnem súperans odórem,
Túmuli fragrántia!

Ægri currunt, et curántur
Cæci, claudi reparántur
Virtútum fréquentia.

Laudes ergo Domínico
Personémus mirífico
Voce plena:

Clama, petens suffrágia,
Ejus sequens vestígia,
Plebs egéna.

Et tu Pater pie, bone
Pastor gregis et patrón[e],
Prece semper sédula,

Apud cúriam summi Re-
gis,
Derelícti vices gregis
Comménda per sæcula.
Amen. Allelúja.

The Creed is said.

Offertorium. Ps. 20:3, 4

Desidérium ánimæ ejus
tribuísti ei, Dómine, et vo-

Joseph's dry bones readorning,
Hath revealed the star of morn-
ing;
To the people it appears.

O celestial fragrance, telling
That such virtues once were
dwelling
In the dust the tomb doth hold!

Thither come the flock for
healing,
Blind and lame and sick, reveal-
ing
Grace and powers manifold.

Therefore now, with jubila-
tion,
Bless and praise him, every na-
tion,
Cry aloud, and beg his care;

Sing St. Dominic the glori-
ous;
Sing St. Dominic victorious;
Ask his help with loving prayer.

And thou, Father kind and
tender,
Shepherd, patron, hear us ever;
Plead for us before God's
throne.

Make thy voice, with God
prevailing,
Help us, for all grace availing,
Lead us to our heavenly home.
Amen. Alleluia.

Offertory. Ps. 20:3, 4

Thou hast given him his
soul's desire, O Lord, and hast

luntáte labiórur ejus non fraudásti eum: posuísti in cápíte ejus corónam de lá-pide pretiósó.

Secreta

MÚNERA tibi, Dómine, dicáta sanctífica: et, méritis beáti Domínici Confessóris tui, Patris nostri, nobis proficiant ad medélam. Per Dóminum.

Præfatio Sancti Patris Nostri Dominici

Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus: qui in tuæ sanctæ Ecclésiæ decórem ac tutámen apostólicam vivéendi formam per beatíssimum Patriárcham Domínicum renováre voluísti. Ipse enim, Genitrícis Fílii tui semper ope suffúltus, prædicatióne sua compéscuit hæreses, fidei púgiles géntium in salutem instituit, et innúmeras ánimas Christo lucrifécit. Sapiéntiam ejus

not withholden from him the will of his lips; Thou hast set on his head a crown of precious stones.

Secret

HALLOW, O Lord, the gifts offered Thee; and through the merits of blessed Dominic, Thy Confessor, our Father, may they avail us for a healing remedy. Through our Lord.

The Preface of our Holy Father Dominic

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT IS truly meet and just, fitting and availing unto salvation, that we should always and everywhere give thanks unto Thee, O holy Lord, Father almighty, eternal God: who didst will for the glory and protection of Thy Church to restore the Apostolic way of life through the most blessed Patriarch, Dominic. For he, ever strengthened by the help of the Mother of Thy Son, hath put down heresies by his preaching, hath established warriors of the Faith for the salvation of the nations, and hath won souls be-

narrant pópuli, ejúsque laudes núníat Ecclésia. Et ídeo cum Ángelis et Arch-ángelis, cum Thronis et Domínationibus, cumque omni militia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Postcommunio

CONCÉDE, quæsumus, Omnípotens Deus: ut, qui peccatórum nostrórum póndere prémimur, beáti Domínici Confessóris tui, Patris nostri, patrocínio sublevémur. Per Dóminum.

yond number for Christ. The peoples declare his wisdom, and the Church shows forth his praises. And therefore, with the Angels and Archangels, with the Thrones and Dominations, with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:

Postcommunio

GRANT, we beseech Thee, O almighty God, that we, who are weighed down by the burden of our sins, may be lifted up by the intercession of blessed Dominic, Thy Confessor, our Father. Through our Lord.

AUGUST 7

BL. AGATHANGELUS AND CASSIAN

Martyrs, of the First Order

(Double)

Agathangelus was born at Vendome in 1598, and Cassian at Nantes in 1607. Both entered the Capuchin Order, and after completing their studies, were sent to the African missions. They met in Cairo, and having labored there for a number of years, out of a desire to help the schismatic Copts return to the Church, they journeyed to Abyssinia. Scarcely had they begun their work when they were cast into prison (1638). They were tortured repeatedly, urged with physical violence to renounce their faith, and finally hanged with their own cords.

Mass Salus autem, from the Common of Many Martyrs, in the third place, with the following:

Oratio

DEUS, qui beátis Agath-ángelo et Cassiáno, tuo amóre succénsis, sánguinem pro fide effúndere tribuísti: concéde propítius; ut, ipsis intercedéntibus, sic contra

Collect

OGOD, who having enkindled blessed Agathangelus and Cassian with love for Thee, and didst grant them to shed their blood for the Faith: mercifully grant that, through

hostes ánimæ dimicemus in terris; ut a te coronári mereámur in cælis. Per Dóminum.

their intercession, we may so fight against the enemies of our soul on earth that we may deserve to be crowned by Thee in heaven. Through our Lord.

Commemoration is made of St. Cajetan, Confessor; and of St. Donatus, Bishop and Martyr.

Graduale. Ps. 33:18, 19

Clamavérunt justí, et Dóminus exaudivit eos, et ex ómnibus tribulatióibus eórum liberávit eos. *V.* Juxta est Dóminus his qui tribuláto sunt corde: húmiles spíritu salvabit.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crimína: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja.

Secreta

FIAT tibi, Dómine, hæc hóstia placábilis beatórum Agathángeli et Cassiáni commemoratióne martýrii: per quam et máculas cordis nostri cleménter abstérgas, et vota deprómppta suscípias. Per Dóminum.

Commemorations as above.

Postcommunio

MENSA cæléstis, Dómine, vivíficet nos semper et múniat: quæ beátos Agathángelum et Cassiánum júgiter áluit ad victóriam. Per Dóminum.

Commemorations as above.

Gradual. Ps. 33:18, 19

The just cried and the Lord heard them, and delivered them out of all their troubles. *V.* The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world: it hath followed after Christ, holding the glorious kingdom of heaven.

Secret

MAY this host in commemoration of the martyrdom of blessed Agathangelus and Cassian become acceptable to Thee, O Lord; and through it do Thou wash away all stain from our hearts and receive our proffered prayers. Through our Lord.

Postcommunio

MAY this heavenly table, O Lord, which constantly nourished blessed Agathangelus and Cassian to victory, ever enliven and protect us. Through our Lord.

AUGUST 9

ST. JOHN MARY VIANNEY

*Confessor, of the Third Order**(Major Double)*

St. John Mary Vianney, better known as the Curé of Ars, was born in Dardilly, near Lyons, France, on May 8, 1786. From his earliest childhood he evinced singular piety, and cherished an ardent desire to become a priest. Although he possessed but mediocre talents, his diligence and piety overcame all obstacles and he was finally ordained. A few years afterward he was appointed Curé of the parish of Ars, which at that time was known for its indifference to the Faith. Soon, however, under his spiritual care it became a center of fervor and divine charity, and immense crowds were drawn from all parts to this little village on account of his saintly ministry. As a member of the Third Order, he was a glorious example of the true Franciscan spirit of poverty, humility and charity. He died in 1859, and Pope Pius XI canonized him in 1925.

Introitus. Gal. 6:14

MIHI absit gloriári, nisi in cruce Dómini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo. *Ps. 30:2.* In te, Dómine, sperávi, non confundar in ætérnum: in iustitia tua líbera me. *V. Glória Patri.*

Oratio

OMNÍPOTENS et misericors Deus, qui beátum Joánnem - *M a r í a m* pastoráli stúdio et jugi oratiónis ac pœnitentiæ ardóre miráblem effecísti: da, quæsumus, ut ejus exémplo et intercessióne; ánimas fratrum lucrári Christo, et cum eis ætérnam glóriam cónsequi valeámus. *Per eúndem Dóminum.*

Introit. Gal. 6:14

GOD forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world. *Ps. 30:2.* In Thee O Lord, have I hoped, let me never be confounded: deliver me in Thy justice. *V. Glory be to the Father.*

Collect

ALMIGHTY and merciful God, who didst distinguish blessed John Mary with pastoral zeal and unflagging ardor for prayer and penance: grant, we beseech Thee, that by his example and intercession we may be able to gain the souls of our brethren for Christ, and with them attain to everlasting glory. *Through the same Jesus Christ.*

Commemoration is made of the Vigil of St. Lawrence, Martyr; and of St. Romanus, Martyr.

Lectio Ezechiélis Prophétæ.

Ezech. 33:7, 10-12

ET TU, fili hóminis, speculatórem dedi te dómui Israël; áudiens ergo ex ore meo sermónem, annuntiábis eis ex me. Tu ergo, fili hóminis, dic ad domum Israël: Sic locúti estis, dicéntes: Iniquitátes nostræ et peccáta nostra super nos sunt, et in ipsis nos tabéscimus: quómodo ergo vívere poterimus? Dic ad eos: Vivo ego, dicit Dóminus Deus, nolo mortem ímpii, sed ut convertátur ímpius a via sua, et vivat. Convertimini, convertimini a viis vestris péssimis; et quare moriémmini, domus Israël? Tu itaque, fili hóminis, dic ad filios pópuli tui: Impiétas ímpii non nocébit ei, in quacúmque die convérsus fúerit ab impietáte sua.

Graduale. Ps. 44:2

Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V. Ps. 38:4.* Concáluit cor meum intra me, et in meditatióne mea exardéscet ignis.

Allelúja, allelúja. *V. Eccli. 48:1.* Surrexit quasi ignis, et verbum ipsíus quasi fácula ardébat. Allelúja.

Lesson from Ezechiel the Prophet.

Ezech. 33:7, 10-12

SO THOU, O son of man, I have made thee a watchman to the house of Israel; therefore thou shalt hear the word from My mouth, and shalt tell it them from Me. Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities and our sins are upon us, and we pine away in them; how then can we live? Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel? Thou, therefore, O son of man, say to the children of thy people: The wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness.

Gradual. Ps. 44:2

My heart hath uttered a good word: I speak my works to the king. *V. Ps. 38:4.* My heart grew hot within me, and in my meditation a fire shall flame out.

Alleluia, alleluia. *V. Eccli. 48:1.* He stood up as a fire, and his word burnt like a torch. Alleluia.

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Ezech. 34:15, 16

Ego pascam oves meas. *V.* Quod perierat requirám, et quod abjectum erat redúcám. *V.* Quod confractum fuerat alligábo, et quod infirmum fuerat consolidábo. *V.* Et quod pingue et forte custódiam. *V.* Et pascam illas in iudicio:

Tract. Ezech. 34:15, 16

I will feed my sheep. *V.* I will seek that which was lost, and that which was driven away I will bring again. *V.* I will bind up that which was broken, and I will strengthen that which was weak. *V.* And that which was fat and strong I will preserve. *V.* And I will feed them in judgment.

During Paschal Time the Gradual is omitted, and in its place the following is said:

Allelúja, allelúja. *V. Luc. 4:18.* Evangelizáre pauperibus misit me, sanáre contritos corde. Allelúja. *V. 1 Cor. 9:22.* Omnibus ómnia factus sum, ut omnes fácerem salvos. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.
Matth. 9:35-38; 10:1

IN ILLO témpore: Circúbat Jesus omnes civitátes et castélla, docens in synagógis eórum, et prædicans evangélium regni, et curans omnem languórem et omnem infirmitátem. Videns autem turbas, misértus est eis, quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. Et convocátis duódecim discípulis suis, dedit illis potestátem spírituum im-

Alleluia, alleluia. *V. Luke 4:18.* He hath sent me to preach the gospel to the poor, to heal the contrite of heart. Alleluia. *V. 1 Cor. 9:22.* I became all things to all men, that I might save all. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.
Matt. 9:35-38; 10:1

AT THAT time: Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. And seeing the multitudes, He had compassion on them, because they were distressed, and lying like sheep that have no shepherd. Then He saith to His disciples: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. And having called His twelve disciples together, He gave them

mundórum ut ejicerent eos, et curárent omnem languórem et omnem infirmitátem.

Offertorium. Coloss. 1:24, 25

Gáudeo in passió nibus, et adimpleo ea quæ desunt passiónum Christi in carne mea, pro corpore ejus quod est Ecclesiá, cujus factus sum ego miníster.

Secreta

SUPER hanc illibátam hóstiam, omnípotens sempitérne Deus, descéndat invisíbilis plenitúdo Spíritus Sancti: et præsta, ut intercédente beáto Joá nne-María, casto corpore et mundo corde ad tantum semper mystérium accedámus. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

Commemorations as above.

Communio. Luc. 6:18, 19

Multitúdo languéntium, et qui vexabántur a spíritibus immúndis veniébant ad Jesum; quia virtus de illo exíbat, et sanábat omnes.

Postcommunio

ANGELÓRUM dape refécti, te, Dómine, deprecámur: ut sicut in fortitúdine hujus panis beátus Joá nnes-María adversa ómnia invícta constántia tolerávit; ita nos, ejus méritis et imitatióne, de virtúte in virtú-

power over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of infirmities.

Offertory. Col. 1:24, 25

I rejoice in my sufferings, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body which is the Church, whereof I am made a minister

Secret

MAY the invisible fulness of the Holy Spirit come upon this spotless host, O almighty, everlasting God; and grant that through the intercession of blessed John Mary, we may ever approach so great a mystery with a chaste body and a clean heart. Through our Lord . . . in unity with the same Holy Spirit.

Communion. Luke 6:18, 19

Many sick and they that were troubled with unclean spirits came to Jesus; for virtue went out from Him, and healed all.

Postcommunio

REFRESHED with the Food of Angels, we beseech Thee, O Lord, that, as blessed John Mary bore all difficulties with unflinching constancy through the strength of this bread, so we, advancing through his merits and example

em eúntes, ad te felfciter | from virtue to virtue may hap-
perducámur. Per Dóminum. | pily be led to Thee. Through
our Lord.

Commemorations as above.

Last Gospel of the Vigil of St. Lawrence.

AUGUST 11

BL. LOUISE OF SAVOY
Widow, of the Second Order
(Semi-double)

Bl. Louise, the daughter of Bl. Amadeus, Duke of Savoy, was born on the Feast of the Holy Innocents. From childhood she showed marked love for prayer and retirement, and always wore a garment of haircloth under her robes of state. She married the Prince of Chalons, who was not only a virtuous man himself, but also desired above all things to have a saint for a wife. Through their combined efforts they thoroughly reformed the life at court, and although they attended social functions, they never allowed them to dissipate their spirit of piety. Louise became a widow at twenty-seven. She declined all further offers of marriage, and having no children, felt free to enter the convent of Poor Clares at Orbe. Here she advanced rapidly in every virtue, and fostered a tender devotion to the Passion of Christ and to our Blessed Lady. Her death occurred in 1503.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

DEUS, qui in beáta Ludovíca, per omnes vitæ émitas tradúcta, singuláre irtútis exémplum proposúti: concéde; ut, in via quos vocásti, ejúsdem vestígia sequámur, et cum ipsa ad te erveníre mereámur. Per Dóminum.

Collect

O GOD, who hast given us a singular example of virtue in blessed Louise, whom Thou didst lead through all the paths of life: grant that in the way by which Thou hast called us, we may follow her footsteps, and with her deserve to come to Thee. Through our Lord.

Commemoration is made of Sts. Tiburtius and Susanna, Virgin, Martyrs.

Secreta

IN BEÁTÆ Ludovícae festivitáte hæc tibi múnera deéréntes: quæsumus, Dómine; ut, ejus précibus et

Secret

BRINGING these gifts to Thee on the festivity of blessed Louise, we beseech Thee, O Lord, that through her

exemplo, terrēna despiciā-
mus, et inquirāmus ætērna.
Per Dóminum.

prayers and example we may
despise all earthly things and
strive after eternal. Through our
Lord.

Commemorations as above.

Postcommunio

ANGELÓRUM esca nutriti: concéde, quæsumus, Dómine; ut amoris tui flamma, qua beáta Ludovíca æstuábat, veheméntior in córdibus nostris quotidie accendátur. Per Dóminum.

Postcommunio

NOURISHED with the Food of Angels, we beseech Thee, O Lord: grant that the flame of Thy love, with which blessed Louise burned, may be enkindled daily more vehemently in our own hearts. Through our Lord.

Commemorations as above.

In Churches of the Second Order

ON THE SAME DAY, AUGUST 11

VIGIL OF ST. CLARE, VIRGIN

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

The Gloria in excelsis is not said:

Oratio

EXAUDI nos, Deus, salutaris noster: ut, sicut de beátæ Claræ Virginis tuæ, quam prævenimus, festivitáte gaudémus, ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Collect

HEAR us, O God, our Saviour: that as we rejoice in the festivity of blessed Clare Thy Virgin, which we anticipate, so we may be instructed in affections of pious devotion Through our Lord.

Commemoration is made of Bl. Louise, Widow; and of St. Tiburtius and Susanna, Virgin, Martyrs.

Graduale. Ps. 44:5

Spécie tua et pulchritúdine tua intēde, prospere procéde et regna. *V.* Propter veritatem, et mansuetúdinem, et justítiam: et dedúcet te mirabiliter dēxtera tua.

Gradual. Ps. 44:5

With thy comeliness and thy beauty set out, proceed prosperously, and reign. *V.* Because of truth and meekness and justice and thy right hand shall conduce thee wonderfully.

✠ Sequéntia sancti Evangélíi
secúndum Lucam.

Luc. 11:34-36

IN ILLÔ témpore: Dixit Je-
sus turbis: Lucérna còrpo-
ris tui est óculus tuus. Si
óculus tuus fúerit simplex,
totum corpus tuum lúcidum
erit: si autem nequam fúerit,
étiam corpus tuum tenebró-
sum erit. Vide ergo, ne lu-
men quod in te est ténébræ
sint. Si ergo corpus tuum
totum lúcidum fúerit, non
habens áliquam partem tene-
brarum, erit lúcidum totum,
et sicut lucérna fulgóris il-
uminábit te.

Secreta

ACCEPTA tibi sit, Dó-
mine, devótæ plebis
oblátio: ut, cujus natalítia
prævenit, ejus se méritis de-
ribulatióne percepísse co-
gnóscat auxiliúm. Per Dó-
ninum.

Commemorations as above.

Communio. Matth. 25:6

Média nocte clamor factus
est: ecce sponsus venit, exíte
in viam Christo Dómino.

Postcommunio

SATIÁSTI, Dómine, famí-
liam tuam munéribus
acris: ejus, quæsumus, sem-
per interventióne nos réfove,
ujus solémnia prævenímus.
Per Dóminum.

Commemorations as above.

✠ Continuation of the holy
Gospel according to Luke.

Luke 11:34-36

AT THAT time: Jesus said to
the multitudes: The light
of thy body is thy eye. If thy
eye be single, thy whole body
will be lightsome: but if it be
evil, thy body also will be dark-
some. Take heed, therefore,
that the light which is in thee
be not darkness. If then thy
whole body be lightsome, hav-
ing no part of darkness, the
whole shall be lightsome, and as
a bright lamp shall enlighten
thee.

Secret

MAY this offering of Thy de-
voted people be pleasing
to Thee, O Lord: that through
the merits of her whose birth
it anticipates they may know
that they have received help in
need. Through our Lord.

Communion. Matt. 25:6

At midnight there was a cry
made: Behold, the Bridegroom
cometh, go ye forth to meet
Christ the Lord.

Postcommunio

THOU hast filled Thy family
with sacred gifts, O Lord;
ever strengthen us, we beseech
Thee, through the intercession
of her whose solemnity we an-
ticipate. Through our Lord.

AUGUST 12

ST. CLARE OF ASSISI

*Foundress of All the Poor Clares, Virgin
(Double of the First Class)*

St. Clare was the daughter of Favorino Scifi, Count of Sassorosso, and his wife, the Servant of God, Ortolana. At the age of eighteen, she heard St. Francis preach, and determined to follow him on the way of perfection. She fled from her parental home during the night, and went to St. Mary of the Angels, where she was invested with the robes of penance by St. Francis himself. Later he found a home for her and her first companions near the Church of St. Damiano. Here they served God in poverty, penance and seclusion from the world, according to the Rule St. Francis gave them. After many years of uninterrupted sufferings, St. Clare died (1253), full of grace in the eyes of God and man. She was canonized two years after her death.

Introitus. Ps. 44:11

AUDI, fília, et vide, et inclína aurem tuam, et oblivíscere pópulum tuum et domum patris tui. *Ps. ibid.:* 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V. Glória Patri.*

Oratio

FÁMULOS tuos, quæsumus, Dómine, beatæ Virgínis tuæ Claræ votíva natalítia recenséntes: cæléstium gaudiórum sua fácias intervencióné partícipes, et tui Unigéniti cohærédes. Qui tecum.

*Lectio libri Sapiéntiæ.**Cant. 2:10-14*

EN DILÉCTUS meus lóquitur mihi: Surge, própera, amíca mea, cólumba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérun't in terra nostra, tempus putatiónis advénit:

Introit. Ps. 44:11

HEARKEN, O daughter, and see, and incline thy ear, and forget thy people and thy father's house. *Ps. ibid.:* 2. My heart hath uttered a good word: I speak my works to the king. *V. Glory be to the Father.*

Collect

WE BESEECH Thee, O Lord, make us, Thy servants, who celebrate the festival of Thy blessed Virgin, Clare, by her intercession partakers of the joys of heaven and co-heirs with Thine only-begotten Son. Who with Thee liveth and reigneth.

*Lesson from the book of Wisdom.**Cant. 2:10-14*

BEHOLD, my Beloved speak eth to me: Arise, make haste, My love, My dove, My beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come; the voice of

vox túrturis audíta est in terra nostra: ficus prótulit grossos suos: víneæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósá mea, et veni. Colúmba mea in foráminibus petræ, in cavérna macériæ, osténde mihi fáciem tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra.

Graduale. Ps. 44:15, 16

Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi. *V. Afferéntur in lætítia et exsultatíone: adducéntur in templum Regis.*

Allelúja, allelúja. *V. Jud. 13:22. Benedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos. Allelúja.*

the turtle is heard in our land; the fig tree hath put forth her green figs; the vines in flower yield their sweet smell. Arise, My love, My beautiful one, and come. My dove in the clefts of the rock, in the hollow places of the wall, show Me thy face, let thy voice sound in My ears: for thy voice is sweet and thy face comely.

Gradual. Ps. 44:15, 16

After her shall virgins be brought to the King: her neighbors shall be brought to Thee. *V. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.*

Alleluia, alleluia. *V. Jud. 13:22. The Lord hath blessed thee by His power, because by thee He hath brought the enemies to naught. Alleluia.*

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Ps. 44:12

Concupívit Rex decórem tuum, quóniam ipse est Dóminus Deus tuus. *V. Ps. ibid.: 11. Audi, fília, et vide, et inclína aurem tuam. V. Hæc est virgo sapiens, et una le número prudentum. V. Jud. 13:22. Benedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos.*

Tract. Ps. 44:12

The King hath greatly desired thy beauty, for He is the Lord thy God. *V. Ps. ibid.: 11. Hearken, O daughter, and see, and incline thy ear. V. This is a wise virgin, and one of the number of the prudent. V. Jud. 13:22. The Lord hath blessed thee by His power, because by thee He hath brought the enemies to naught.*

During Paschal Time, the Gradual is omitted, and in its place is said:

Allelúja, allelúja. *V. Sap.* 4:1. O quam pulchra est casta generatio cum claritate! Allelúja. *V. Jud.* 13:22. Benedixit te Dóminus in virtute sua, quia per te ad nihilum redégit inimícos. Allelúja.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum.
Matth. 25:1-13

IN ILLO témpore: Dixit Iesus discipulis suis parabolam hanc: Símile erit regnum cælórum decem virgínibus; quæ, accipiéntes lámpades suas, exiérunt óbvi-
am sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lámpádibus, non sumpsérunt óleum secum; prudéntes vero acceperunt óleum in vasis suis cum lámpádibus. Moram autem faciénte sponso, dormitavérunt omnes et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbvi-
am ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis et vobis, ite pó-
tius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ

Alleluia, alleluia. *V. Wisd.* 4:1. O how beautiful is the chaste generation with glory! Alleluia. *V. Jud.* 13:22. The Lord hath blessed thee by His power, because by thee He hath brought the enemies to naught. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.
Matt. 25:1-13

AT THAT time: Jesus spoke this parable to His disci-
ples: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with their lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whils they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other.

parátæ erant intravérunt cum eo ad núptias, et clausa est jánuæ. Novíssime vero véniunt et réliquæ vírgines, dicétes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte itaque, quia nescitis diem neque horam.

virgins, saying: Lord, Lord, open to us. But he answering said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

The Creed is said.

Offertorium. Ps. 44:15, 16

Adducéntur Regi vírgines post eam: próxímæ ejus aferéntur tibi in lætítia et exultatióne: adducéntur in templum Regi Dómino.

Secreta

OBLÁTA tibi, quæsumus, Dómine, dona sanctífica: quæ Majestáti tuæ accépta fáciat beátæ Vírginis tuæ Claræ intercéssio veneránda. Per Dóminum.

Communio. Matth. 25:4, 6

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus. Média autem nocte clamor factus est: Ecce Sponsus venit, exíte óbviám Christo Dómino.

Postcommunio

PROTEGANT, quæsumus, Dómine, plebem tuam, gloriósæ Vírginis tuæ Claræ continuáta præsidia: et sumpta pro illíus glória Cór-

Offertory. Ps. 44:15, 16

After her shall virgins be brought to the King: her neighbors shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple, to the Lord King.

Secret

SANCTIFY these offerings made to Thee, we beseech Thee, O Lord; and may the venerable intercession of Thy blessed Virgin, Clare make them acceptable to Thy majesty. Through our Lord.

Communion. Matt. 25:4, 6

The five wise virgins took oil in their vessels with the lamps. And at midnight there was a cry made: Behold, the Bridegroom cometh, go ye forth to meet Christ the Lord.

Postcommunion

MAY the continual help of Thy glorious Virgin, Clare, protect Thy people, we beseech Thee, O Lord; as also the sacraments of Thy sacred Body and

poris tui sacri, et pretiósí | precious Blood, which we have
Ságuinis sacraménta. Qui | received in her honor. Who
vivis. | livest and reignest.

In Churches of the Second Order the feast is a Double of the First Class with a Common Octave, during which a commemoration is made and the Creed is said.

AUGUST 13

BL. JOHN OF ALVERNA, BL. VINCENT OF AQUILA
AND BL. NOVELLONUS OF FAENZA

Confessors, of the First and Third Orders

(Semi-double)

At the age of thirteen John became a Franciscan. In the solitudes of Mount Alverna, where St. Francis had received the Stigmata, he lived a strict life of penance and prayer. Later on he preached penance throughout Italy, until he had reached an advanced age. He died at Alverna on August 10, 1322.

Vincent was a Franciscan lay-brother. By the most severe practices of penance, and by the purity of his life, he strove to be ever more pleasing to God. After this, his greatest concern was the sanctification of his neighbor. Adorned with the gift of prophecy and of miracles, he died at Aquila in 1504.

Novellonus, at first a fickle young man, was converted through the prayers of his wife and his mother. After his wife's death he entered the Third Order, where he strove to atone for the sins of his early life by severe penance, hard labor, earnest prayer and tender love for the poor. He died in 1280 at the age of eighty.

Mass Confitentur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made of Sts. Hippolyte and Cassian Martyrs.

AUGUST 14

BL. SANCTIS OF MONTEFABRO AND
BL. FRANCIS OF PESARO

Confessors, of the First and Third Orders

(Semi-double)

A man of noble birth, Sanctis was a gifted student, and had prospects of a brilliant future in the world. One day he mortally wounded an enemy in self-defense, and in order to atone for the deed, he entered the Franciscan Order as a lay-brother. Here he distinguished himself especially through obedience, humility and severe penance. At his prayer, God permitted a painful ulcer to develop in his own thigh at the spot where he had wounded the other man. He died, full of merits, in 1390.

Francis took the habit of the Third Order of Penance in the prime of life, gave his wealth to the poor, and for fifty years thereafter led the life of a hermit in strict seclusion and rigorous penance. He begged his food, giving to the poor whatever he could spare. At his death in 1350, he was credited with the gift of prophecy and miracles.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of the Vigil of the Assumption of the Blessed Virgin Mary; and of St. Eusebius, Confessor.

Last Gospel of the Vigil of the Assumption.

AUGUST 17

ST. ROCH

Confessor, of the Third Order

(Major Double)

Roch was the son of a wealthy nobleman of France. His parents reared him devoutly, and when he was left orphaned at the age of twenty, he gave his immense fortune to the poor. According to an ancient tradition, he then joined the Third Order. He went on a pilgrimage to Rome, where he found the plague raging. He remained to nurse the sick throughout many towns in Italy, until he too was stricken with the disease. Refused admittance to the hospital where he had labored so long, he was forced to seek refuge in a deserted hut in the woods. Here he was fed by a dog until he regained his health. He returned home, but being taken for a spy he was cast into prison. For five years he languished there, until his death in 1327 at the age of thirty-two.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

PÓPULUM tuum, quæsumus, Dómine, continúa pietáte custódi: et, beáti Rochi Confessóris tui suffragántibus méritis, ab omni fac ánimæ et córporis contagióne secúrum. Per Dóminum.

Collect

GUARD Thy people in Thine unending clemency, we beseech Thee, O Lord; and make them, through the merits and intercession of blessed Roch, Thy Confessor, safe from every contagion of soul and body. Through our Lord.

Commemoration is made of St. Hyacinth, Confessor; of the Octave of the Assumption; and of the Octave Day of St. Lawrence.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum.

Matth. 9:35-38; 10:1

IN ILLO témpore: Circuí-
bat Jesus omnes civitatés
et castélla, docens in syna-
gógis eórum, et prædicans
evangélium regni, et curans
omnem languórem, et omnem
infirmítatem. Videns autem
turbas, misértus est eis: quia
erant vexáti, et jacéntes si-
cut oves non habéntes pastó-
rem. Tunc dicit discípulis
suis: Messis quidem multa,
operárii autem pauci. Ro-
gáte ergo Dóminum messis,
ut mittat operários in mes-
sem suam. Et convocátis duó-
decim discípulis suis, dedit
illis potestátem spírituum
immundórum ut ejicerent
eos, et curárent omnem lan-
guórem et omnem infirmítá-
tem.

✠ Continuation of the holy
Gospel according to Matthew.

Matt. 9:35-38; 10:1

AT THAT time: Jesus went
about all the cities and
towns, teaching in their syna-
gogues, and preaching the gos-
pel of the kingdom, and healing
every disease and every infirmity.
And seeing the multitudes He
had compassion on them, be-
cause they were distressed, and
lying like sheep that have no
shepherd. Then He saith to His
disciples: The harvest indeed is
great, but the laborers are few.
Pray ye therefore the Lord of
the harvest, that He send forth
laborers into His harvest. And
having called His twelve disci-
ples together, He gave them
power over unclean spirits, to
cast them out, and to heal all
manner of diseases and all man-
ner of infirmities.

The Creed is said because of the Octave of the Assumption.

Preface of the Blessed Virgin Mary, et te in Assumptione.

AUGUST 18

BL. BEATRICE OF SILVA AND

BL. PAULA OF MONTALDI

Virgins, of the Second Order

(Double)

Bl. Beatrice, daughter of a Portuguese nobleman, was noted for her great beauty as well as for her remarkable piety. At the court at Castile the queen became jealous of the admiration paid to her, and had her cast into prison on false charges. Miraculously released by the Blessed Virgin, she was commanded by her to go to Toledo. For forty years, Beatrice lived in retirement with the Cistercian nuns at Toledo; then, in 1484, under divine inspiration, she, together with twelve companions, began the Order of Conceptionists. She died shortly thereafter, in 1490.

Paula was born near Mantua, in Italy. At the age of fifteen she entered the convent of the Poor Clares, where she progressed rap-

idly in perfection. Because of her eminent virtues she was thrice elected abbess. She died in 1514, and Pope Pius IX declared her blessed in 1866.

Mass Virgines laudent, from the Common of Many Virgins, in the second place (p. 310 of this Supplement), with the second orations.

Commemoration is made of the Octave of the Assumption; and of St. Agapitus, Martyr.

The Creed is said because of the Octave of the Assumption.

Preface of the Blessed Virgin Mary, et te in Assumptione.

AUGUST 19

ST. LOUIS OF TOULOUSE

Bishop and Confessor, of the First Order

(Major Double)

Louis, son of the king of Naples and Sicily, was related to St. Louis of France and St. Elizabeth of Hungary. In childhood he was sent to Barcelona as a hostage for the release of his father, who had been taken prisoner in war, and there he came under the influence of the Franciscans. The young prince made remarkable progress in learning and sanctity, so that upon his release from captivity, he became a priest. Scarcely a year after his ordination, moreover, having renounced his title to the crown, he was consecrated Bishop of Toulouse. Before consecration, he begged to be allowed to join the Friars Minor in fulfilment of a vow he had made, and his request was granted. For the rest of his short life he lived as a true Franciscan, and devoted himself to the welfare of his diocese. He died in 1297 at the age of twenty-four, having been bishop only a year and a half. Because of the many miracles wrought at his tomb, he was canonized in 1317, during the lifetime of his mother.

Mass Statuit, from the Common of a Confessor Pontiff, with the following:

Oratio

DEUS, qui beátum Ludovícum Confessórem tuum atque Pontíficem, cæléste regnum terréno præpónere docuísti, ac puritáte illibáta et exímia in páuperes caritáte mirábiliter decorásti: concéde; ut, ejúsdem virtútes æmulánte in terris, coronári cum ipso mereámur in cælis. Per Dóminum.

Collect

O GOD, who didst teach blessed Louis, Thy Confessor and Pontiff, to prefer the heavenly kingdom to an earthly one, and didst wonderfully adorn him with spotless purity and outstanding charity toward the poor: grant that, imitating his virtues on earth, we may deserve to be crowned with him in heaven. Through our Lord.

Commemoration is made of St. John Eudes, Confessor; and of the Octave of the Assumption.

Léctio libri Sapientiæ.

Sap. 4:7-14

JUSTUS si morte præoccupatus fuerit, in refrigerio erit. Senectus enim venerabilis est non diuturna, neque annorum numero computata. Cani autem sunt sensus hominis, et ætas senectutis vita immaculata. Placens Deo factus est dilectus, et vivens inter peccatores translatus est. Raptus est, ne malitia mutaret intellectum ejus, aut ne fictio deciperet animam illius. Fascinatio enim nugacitatis obscurat bona, et inconstantia concupiscentiæ transvertit sensum sine malitia. Consummatus in brevi explévit témpora multa: placita enim erat Deo ánima illius: propter hoc properavit educere illum de medio iniquitatum.

Graduale. Eccli. 44:16

Ecce sacerdos magnus, qui in diebus suis placuit Deo. *V. Ibid.: 20.* Non est inventus similis illi, qui conservaret legem Excelsi.

Allelúja, allelúja. *V.* Rosa vernans caritatis, lílium virginitatis, stella fulgens, Ludóvice, vas sanctitatis, ora pro nobis Dóminum. Allelúja.

Lesson from the book of Wisdom.

Wisd. 4:7-14

THE just man, if he be prevented with death, shall be in rest. For venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is gray hairs, and a spotless life is old age. He pleased God and was beloved, and living among sinners he was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect, in a short space he fulfilled a long time; for his soul pleased God: therefore He hastened to bring him out of the midst of iniquities.

Gradual. Eccli. 44:16

Behold a great priest, who in his days pleased God. *V. Ibid.: 20.* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *V.* Flowering rose of charity, lily of virginity, shining star, Louis, vessel of sanctity, pray for us to the Lord. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Lucam.

Luc. 12:42-48

IN ILLO témpore: Dixit Dóminus Petro: Quis, putas, est fidélis dispensátor et prudens, quem constituit dóminus supra familiam suam, ut det illis in témpore trítici mensúram? Beátus ille servus, quem, cum vénerit dóminus, invénerit ita faciéntem. Vere dico vobis, quóniam supra ómnia quæ pósidet constítuet illum. Quod si dixerit servus ille in corde suo: Moram facit dóminus meus vénire; et cœperit percútire servos et ancíllas, et édere, et bíbere, et inebriári, véniet dóminus servi illius in die qua non sperat et hora qua nescit, et dívidet eum, partémque ejus cum infidélibus ponet. Ille autem servus, qui cognóvit voluntátem dómini sui, et non præparávit, et non fecit secúndum voluntátem ejus, vapulábit multis; qui autem non cognóvit, et fecit digna plagis, vapulábit paucis. Omni autem cui multum datum est, multum quærétur ab eo: et cui commendáverunt multum, plus petent ab eo.

✠ Continuation of the holy
Gospel according to Luke.

Luke 12:42-48

AT THAT time: The Lord said to Peter: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure in due season? Blessed is the servant whom, when his lord shall come, he shall find so doing. Verily, I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the menservants and the maid-servants, and to eat and to drink and be drunk: the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more.

The Creed is said because of the Octave of the Assumption.

Secreta

SACRIFÍCIA, Dómine, quæ
in honórem sancti Ludo-
víci Confessóris tui atque

Secret

MAY the sacrifices, O Lord,
which we offer Thy maj-
esty in honor of St. Louis, Thy

Pontíficis, tuæ offérimus majestati: nobis sint ad salutem efficaciam, et tuæ placita pietati. Per Dóminum.

Confessor and Pontiff, be efficacious for our salvation and pleasing to Thy goodness. Through our Lord.

Commemorations as above.

Preface of the Blessed Virgin Mary, et te in Assumptione.

Communio. Sap. 7:7, 8

Venit in me spíritus sapientiæ, et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatione illius.

Postcommunio

IMMÉNSAM cleméntiam tuam, omnípotens Deus, suppliciter exorámus: ut, intercedente beáto Ludovíco Confessóre tuo atque Pontífice, per hæc sancta, quæ sumpsimus, cuncta nobis adversántia, te adjuvánte, vincámus. Per Dóminum.

Communion. Wisd. 7:7, 8

The spirit of wisdom came upon me, and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

Postcommunion

WE HUMBLY implore Thy immeasurable clemency, O almighty God, that through the intercession of blessed Louis, Thy Confessor and Pontiff, we may, with Thine aid, through the holy things which we have received, conquer all things adverse to us. Through our Lord.

Commemorations as above.

In Churches of the Second Order

ON THE SAME DAY, AUGUST 19

OCTAVE DAY OF ST. CLARE, VIRGIN

(Major Double)

Mass as on the Feast of St. Clare, August 12, with the following:

Oratio

DEUS, qui Ecclésiám tuam beátæ Vírginis Claræ miris illústras virtútum splendoribus, et nova prole fecundas: concéde propítius; ut, per ejus vestígia gradién-

Collect

O GOD, who didst wonderfully glorify Thy Church with the splendors of the virtues of Thy blessed Virgin, Clare, and didst make her fruitful with a new progeny: merci-

tes, æternæ glóriæ claritatem consequi mereámur. Per Dóminum.

fully grant that, walking in her footsteps, we may deserve to attain to the brightness of eternal glory. Through our Lord.

Commemoration is made of St. Louis of Toulouse, Bishop and Confessor; of St. John Eudes, Confessor; and of the Assumption.

The Creed is said.

Preface of the Blessed Virgin Mary, et te in Assumptione.

AUGUST 22

THE SEVEN JOYS OF THE BLESSED VIRGIN MARY

(Double of the Second Class)

Since the days of St. Francis, who himself was deeply attached to her, the Friars Minor have honored the Blessed Virgin in a particular way. St. Bernardine of Siena spoke beautifully of her seven joys. In honor of Mary, the friars wear the Rosary of the Seven Joys on their cord. The Feast of the Seven Joys was approved by Pope Pius X in 1906.

Introitus. Hab. 3:18, 19

EGO autem in Dómino gaudébo, et exultábo in Deo Jesu meo. Deus Dóminus fortitúdo mea, super excélsa dedúcet me. Allelúja, allelúja. *Ps. 102:1.* Bénedic, ánima mea, Dómino, et ómnia quæ intra me sunt, nómini sancto ejus. *V. Glória Patri.*

Oratio

DEUS, qui sanctíssimæ Genitrícis tuæ spíritum miris in te gáudiis exultáre fecisti: concéde propítius; ut, ejus méritis fulti, supérna júgiter consolatióne repleámur. Qui vivis.

Introit. Hab. 3:18, 19

BUT I will rejoice in the Lord, and I will joy in God my Jesus. The Lord God is my strength, He will lead me upon high places. Alleluia, alleluia. *Ps. 102:1.* Bless the Lord, O my soul, and let all that is within me bless His holy name. *V. Glory be to the Father.*

Collect

O GOD, who didst make the spirit of Thy most holy Mother to exult in Thee with wondrous joys: mercifully grant that, relying on her merits, we may ever be filled with heavenly consolation. Who livest and reignest.

Commemoration is made, in private Masses only, of Sts. Timothy, Hippolyte and Symphorian, Martyrs.

Lectio libri Sapiéntiæ.

Cant. 2:1-14

EGO flos campi, et lílium convállium. Sicut lílium inter spinas, sic amíca mea inter fílias. Sicut malus inter ligna silvárum, sic diléctus meus inter filios. Sub umbra illíus, quem desideráveram, sedi: et fructus ejus dulcis gútturi meo. Introdúxit me in cellam vináriam, ordinávit in me caritátem. Fulcíte me flóribus, stipáte me malis: quia amóre lángueo. Læva ejus sub cápite meo, et dextera illíus amplexábitur me. Adjúro vos, fíliæ Jerúsalem, per cápreas cervósque cam-pórum, ne suscitétis, neque evigiláre faciátis diléctam, quoadúsque ipsa velit. Vox dilécti mei, ecce iste venit sáliens in móntibus, transíliens colles: símilis est diléctus meus cápree, hinnulóque cervórum. En ipse stat post paríetem nostrum, respiciens per fenéstas, prospiciens per cancellos. En diléctus meus loquitur mihi: Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra: ficus prótulit grossos suos: vineæ floréntes dedérunt odórem suum. Surge, amíca mea, speciósá mea, et veni: colúmba mea

Lesson from the book of Wisdom.

Cant. 2:1-14

I AM the flower of the field and the lily of the valleys. As the lily among thorns, so is My love among the daughters. As the apple tree among the trees of the woods, so is my Beloved among the sons. I sat down under His shadow whom I desired: and His fruit was sweet to my palate. He brought me into the cellar of wine, He set in order charity in me. Stay me up with flowers, compass me about with apples: because I languish with love. His left hand is under my head, and His right hand shall embrace me. I adjure you, O ye daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor make the beloved to awake, till she please. The voice of my Beloved, behold He cometh leaping upon the mountains, skipping over the hills: my Beloved is like a roe or a young hart. Behold, He standeth behind our wall, looking through the windows, looking through the lattices. Behold, my Beloved speaketh to me: Arise, make haste, My love, My dove, My beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come; the voice of the turtle is heard in our land; the fig tree hath put forth her green figs; the vines in flower yield their sweet smell.

in foraminibus petrae, in caverna maceriae, ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora.

Graduale. Is. 61:10

Gaudens gaudēbo in Dōmino, et exsultābit ānima mea in Deo meo. *V.* Quia induit me vestimentis salutis, et indumento iustitiae circumdedit me, quasi spon-sam ornātam monilibus suis.

Allelūja, allelūja. *V. Hebr. 1:9.* Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo exultationis prae participibus tuis. (Allelūja.)

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Luc. 1:46-49

Magnificat ānima mea Dōminum, et exsultāvit spīritus meus in Deo Salutāri meo. *V.* Quia respexit humilitatem ancillae suae; ecce enim ex hoc beātam me dicent omnes generationes. *V.* Quia fecit mihi magna qui potens est, et sanctum nomen ejus.

Arise, My love, My beautiful one, and come: My dove in the clefts of the rock, in the hollow place of the wall, show Me thy face, let thy voice sound in My ears: for thy voice is sweet, and thy face comely.

Gradual. Is. 61:10

I will greatly rejoice in the Lord, and my soul shall be joyful in my God. *V.* For he hath clothed me with the garments of salvation, and with the robe of justice he hath covered me, as a bride adorned with her jewels.

Alleluia, alleluia. *V. Hebr. 1:9.* Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Alleluia.)

Tract. Luke 1:46-49

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. *V.* Because He hath regarded the humility of His handmaid; behold, from henceforth all generations shall call me blessed. *V.* Because He that is mighty hath done great things to me; and holy is His name.

During Paschal Time, the Gradual is omitted, and in its place is said:

Allelūja, allelūja. *V. Ps. 34:9.* Ānima mea exsultābit in Dōmino, et delectābitur super salutāri suo. Allelūja.

Alleluia, alleluia. *V. Ps. 34:9.* My soul shall rejoice in the Lord, and shall be delighted in His salvation. Alleluia. *V. Tob.*

V. Tob. 3:22. Benedíctum est nomen tuum, Deus, qui post lacrimatióem et fletum, exsultatióem infúndis. Allelúja. | 3:22. Blessed is Thy name, O God, who after tears and weeping pourest in joyfulness. Alleluia.

*Sequentia**Sequence**To be omitted in Votive Masses*

GAUDE, Virgo Mater
Christi:
Verbo Deum concepísti,
Gabriéle núntio.

Fac, O Nati per virtútem,
Fructum nobis in salútem
Áfferat devótió.

Gaude, vísitans, exsúlta,
Fecit enim in te multa
Rex poténti bráchio.

Fac nos ínopes augéri
Cæli donis, ac repléri
Spiritali gáudio.

Gaude, parens Deo plena:
Peperísti sine pœna,
Cum pudóris lílio.

Fac, o clemens, servi tui
Mereámur per te frui
Almæ pacis præmio.

VIRGIN Mother of our Sav-
iour,
Who didst bear, at heaven's
favor,
God's own Word, as Gabriel
said;

Make us, through thy Son's
great power,
Fruitful; in our final hour
Keep us safe and comforted.

Mary, by thy Visitation,
When thou sang'st in exulta-
tion
Of the works God wrought
in thee:

Fill us, poor, with heavenly
graces;
Guide our footsteps; turn our
faces
Ever toward eternity.

Hail, thou Mother of thy Maker,
Purest Virgin, yet partaker
Of the joys of motherhood.

Grant thy servants, gentle
Mother,
To desire nothing other
Than the peace that flows from
good.

Gaude: Magi ab Oriēte
Dona, stella prælucēte,
Attulērunt Fílio.

Fac nos fide jam vidēre
Ac spe Jesum et sincéræ
Caritátis stúdio.

Gaude: amíssum quem dolé-
bas,
Loqui Púerum stupébas
In Doctórum médio.

Fac, o míseris patróna,
Reperíre cæli bona,
Calle amíssa dévio.

Gaude, Mater: dulcis Nati,
Quem vidísti mortem pati,
Fulget Resurréctio.

Fac nos imo vitiórum
excitári, ac supernórum
lgi desidério.

Gaude: in astra sublimáris,
Ubi Christo sociáris
Rerum in império.

Mary, by the adoration
Which the Kings of Eastern
nation
Offered to thine Infant Son:

Make us now to love and
serve Him,
Hope in Him, and so deserve
Him
Whom, through faith, the Magi
won.

Jesus lost, in deepest sorrow
Thou didst seek, and on the
morrow
Find, 'mid Doctors of the
Law.

Mary, refuge of the sinful,
Grant that those who, blind and
wilful,
Follow evil, may withdraw.

Mother, by the joy that filled
thee
When the glorious vision
thrilled thee
Of thy resurrected Son:

Fill us with a shame all-
burning,
And our hearts from evil turn-
ing,
Make us seek the Eternal One.

O rejoice! 'Mid stars enthronèd,
Queen of men and angels
ownèd,
Sharer of Christ's regal might;

Fac, o cælos ascendâmus,
Atque tecum gaudeâmus
In Sanctórum sólio. Amen.
Allelúja.

Grant that, 'mid the thrones
of heaven,
E'er through thee may we be
given
Joys of everlasting light. Amen
Alleluia

✠ Sequéntia sancti Evangélíi
secúndum Lucam.
Luc. 1:26-38

✠ Continuation of the holy
Gospel according to Luke.
Luke 1:26-38

IN ILLO témpore: Missus
est Ángelus Gábriel a Deo
in civitátem Galílææ cui no-
men Názareth, ad Vírginem
desponsátam viro, cui nomen
erat Joseph, de domo David,
et nomen Vírginis María. Et
ingréssus Ángelus ad eam,
dixit: Ave, grátia plena; Dó-
minus tecum; benedícta tu in
mulieribus. Quæ cum audís-
set, turbáta est in sermóne
ejus, et cogitábat, qualis es-
set ista salutátio. Et ait Án-
gelus ei: Ne tímeas, María,
invenísti enim grátiam apud
Deum: ecce concípies in úte-
ro, et páries fílium, et vocá-
bis nomen ejus Jesum. Hic
erit magnus, et Fílius Altís-
simi vocábitur, et dabit illi
Dóminus Deus sedem David
patris ejus; et regnábít in
domo Jacob in ætérnum, et
regni ejus non erit finis.
Dixit autem María ad Ánge-
lum: Quómodo fiet istud,
quóniam virum non cognó-
sco? Et respóndens Ángelus,
dixit ei: Spíritus Sanctus
supervéniet in te, et virtus
Altíssimi obumbrábit tibi.
Ideóque et quod nascétur ex
te Sanctum, vocábitur Fílius

AT THAT time: The Ange-
Gabriel was sent from God
into a city of Galilee callec
Nazareth, to a Virgin espousec
to a man whose name was Jos
eph, of the House of David; anc
the Virgin's name was Mary
And the Angel being come in
said unto her: Hail, full o
grace; the Lord is with thee
blessed art thou among women
Who having heard, was trou
bled at his saying, and though
with herself what manner o
salutation this should be. And
the Angel said to her: Fear not
Mary, for thou hast found grac
with God: behold, thou shal
conceive in thy womb, and shal
bring forth a Son, and thou
shalt call His name Jesus. H
shall be great, and shall b
called the Son of the Mos
High, and the Lord God shal
give unto Him the throne o
David, His father; and He shal
reign in the house of Jacob fo
ever, and of His kingdom ther
shall be no end. And Mar
said to the Angel: How shal
this be done, because I knov
not man? And the Angel an
swering, said to her: The Hol
Ghost shall come upon thee, and

Dei. Et ecce Elísabeth, cognáta tua, et ipsa concépit fílium in senectúte sua; et hic mensis sextus est illi quæ vocátur stérilis; quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini: fiat mihi secúndum verbum tuum.

the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word.

The Creed is said.

Offertorium. 1 Reg. 2:1

Exsultávit cor meum in Dómino, et exaltátum est cornu meum in Deo meo; quia lætáta sum, Dómine, in salutári tuo. Allelúja.

Secreta

AD MENSAM tuam, mi-séricors Deus, in exultationis páriter et confessio-nis voce procedimus: ob sa-ra beátæ Víriginis gáudia upplicántes; ut domus tuæ nereámur ab ubertáte replé-i, deque torrén-te miríficæ oluptátis rite potári. Per Dóminum.

Commemorations as above.

Preface of the Blessed Virgin Mary, et te in Exsultatione.

Communio. Ps. 29:12

Convertísti, Dómine, lantum meum in gáudium mihi, conscidísti saccum meum, et circumdedísti me etítia. Allelúja.

Offertory. 1 Kings 2:1

My heart hath rejoiced in the Lord, and my horn is exalted in my God; because I have joyed, O Lord, in Thy salvation. Alleluia.

Secret

OMERCIFUL God, we approach Thy table with expressions of both exultation and praise, beseeching Thee, through the sacred joys of the Blessed Virgin, that we may be filled with the riches of Thy house, and abundantly refreshed from the torrent of Thy wonderful delights. Through our Lord.

Communion. Ps. 29:12

Thou hast turned for me, O Lord, my mourning into joy, Thou hast cut my sackcloth, and hast compassed me with gladness. Alleluia.

Postcommunio

INEFFÁBILIS amoris pígnora, Dómine Jesu, quae celebrátis ínclytæ Genitrícis tuæ gáudiis læti recépimus: ejúsdem Vírginis ope, nos inter hujus témporis consoléntur angústias, et ad perénnes tríbuant perveníre delicias. Qui vivis.

Postcommunion

O LORD JESUS, may the pledge of Thy ineffable love which we have received with rejoicing, celebrating the joys of Thy glorious Mother, console us through the intercession of the same Virgin amid the trials of this life, and lead us to the attainment of everlasting joys. Who livest and reignest.

Commemorations as above.

AUGUST 25

ST. LOUIS THE KING

Confessor, of the Third Order

(Double of the Second Class)

St. Louis was born at Poissy near Paris in 1215. His mother Queen Blanche trained him not only for the earthly kingdom he was to possess, but also for the heavenly kingdom he was to win. He became a Tertiary of St. Francis early in life. He was a model king, husband, father and Christian. He ruled wisely and justly and was especially attentive to the needs of the poor and the clergy. He undertook two crusades to the Holy Land, during the first of which he was taken prisoner by the Saracens and subjected to many indignities and threats of death in an attempt to make him renounce his religion. During the second crusade, he fell ill of the plague contracted while visiting his soldiers, and died in 1270.

Introitus. Ps. 36:30, 31

OS JUSTI meditábitur sapiéntiam, et lingua ejus loquétur júdícium: lex Dei ejus in corde ipsíus. *Ps. ibid.: 1.* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V.* Glória Patri.

Introit. Ps. 36:30, 31

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps. ibid.: 1.* Be not emulous of evildoers; nor envy them that work iniquity. *V.* Glory be to the Father.

Oratio

DEUS, qui beátum Ludovicúm Confessórem tuum de terréno regno ad cæléstis regni glóriam trans-

Collect

O GOD, who didst lead blessed Louis, Thy Confessor, from an earthly kingdom to the glory of the heaven

tulisti: ejus, quæsumus, mé-
ritis et intercessióne; Regis
regum Jesu Christi Filii tui
gracias nos esse consórtes. Qui
tecum.

Lectio libri Sapiéntiæ.

Sap. 10:10-14

IUSTUM deduxit Dóminus
per vias rectas, et osténdit
illi regnum Dei, et dedit illi
sciéntiam sanctórum: hone-
stávit illum in labóribus, et
complévit labóres illíus. In
fraude cónvenientium il-
lum affudit, et honéstum
ecit illum. Custodívit illum
ab inimícis, et a seductóribus
utávit illum, et certámen
forte dedit illi, ut vínceret,
et sciret quóniam ómnium
poténtior est sapiéntia. Hæc
vénditum justum non derelí-
quit, sed a peccatóribus libe-
rávit eum: descendítque cum
illo in fóveam, et in vínculis
non derelíquit illum, donec
efféret illi sceptrum regni,
et poténtiam advérsus eos
qui eum deprimébant: et
mendáces osténdit qui macu-
laverunt illum, et dedit illi
gloriam ætérnam, Dóminus
deus noster.

Graduale. Ps. 91:13, 14

Justus ut palma florébit:
cut cedrus Líbani multipli-
cabitur in domo Dómini. *V.*
Ps. ibid.:3. Ad annuntián-
um mane misericórdiam
tuam, et veritátem tuam per
noctem.

kingdom: make us, we beseech
Thee, through his merits and
intercession, companions of the
King of Kings, Jesus Christ Thy
Son. Who with Thee liveth
and reigneth.

Lesson from the book of
Wisdom.

Wisd. 10:10-14

THE Lord conducted the just
through the right ways, and
showed him the kingdom of
God, and gave him the knowl-
edge of the holy things; made
him honorable in his labors, and
accomplished his labors. In the
deceit of them that overreached
him, He stood by him, and
made him honorable. He kept
him safe from his enemies, and
He defended him from seducers,
and gave him a strong conflict,
that he might overcome, and
know that wisdom is mightier
than all. He forsook not the
just when he was sold, but de-
livered him from sinners; He
went down with him into the
pit, and in bands He left him
not, till He brought him the
sceptre of the kingdom, and
power against those that op-
pressed him; and showed them
to be liars that had accused him,
and gave him everlasting glory.

Gradual. Ps. 91:13, 14

The just shall flourish like
the palm tree: he shall grow up
like the cedar of Libanus in the
house of the Lord. *V. Ps. ibid.:3.*
To show forth Thy mercy in the
morning, and Thy truth in the
night.

Allelúja, allelúja. *V. Jac. 1:12.* Beátus vir, qui suffert tentationem: quóniam, cum probátus fúerit, accípiet coronam vitæ. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Lucam.

Luc. 19:12-26

IN ILLO témpore: Dixit Jesus discípulis suis parabolam hanc: Homo quidam nóbilis ábiit in regiónem longínquam accípere sibi regnum, et revérti. Vocátis autem decem servis suis, dedit eis decem mnas, et ait ad illos: Negotiámini dum vénio. Cives autem ejus óderant eum: et misérunt legationem post illum, dicéntes: Nólumus hunc regnâre super nos. Et factum est, ut redíret accépto regno: et jussit vocári servos, quibus dedit pecúniam, ut sciret quantum quisque negotiátus esset. Venit autem primus, dicens: Dómine, mna tua decem mnas acquisívit. Et ait illi: Euge bone serve, quia in módico fuísti fidélis, eris potestátem habens super decem civitátes. Et alter venit, dicens: Dómine, mna tua fecit quinque mnas. Et huic ait: Et tu esto super quinque civitátes. Et alter venit, dicens: Dómine, ecce mna tua, quam hábui repósitam in sudário: tímui enim te, quia

Alleluia, alleluia. *V. Jas 1:12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

✠ Continuation of the holy Gospel according to Luke.

Luke 19:12-26

AT THAT time: Jesus spoke this parable to His disciples: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds and said to them: Trade till I come. But his citizens hated him: and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold, here is thy pound, which I have kept

homo austerus es: tollis quod non posuisti, et metis quod non seminasti. Dicit ei: De ore tuo te iudico, serve nequam. Sciebas quod ego homo austerus sum, tollens quod non posui, et metens quod non seminavi: et quare non dedisti pecuniam meam ad mensam, ut ego veniens, cum usuris utique exegissem illam? Et astantibus dixit: Auferte ab illo mnam, et date illi, qui decem mnas habet. Et dixerunt ei: Domine, habet decem mnas. Dico autem vobis: Quia omni habenti dabitur, et abundabit: ab eo autem, qui non habet, et quod habet, auferetur ab eo.

laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him: Out of thine own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why, then, didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it him that hath ten pounds. And they said to him: Lord, he hath ten pounds. But I say unto you, that to everyone that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him.

The Creed is said.

Offertorium. Ps. 88:25

Véritas mea et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Secreta

PRÆSTA, quæsumus, omnipotens Deus: ut, sicut beatus Ludovicus Confessor tuus, spretis mundi oblectamentis, soli Regi Christo placere studuit; ita ejus oratio nos tibi reddat acceptos. Per eundem Dominum.

Offertory. Ps. 88:25

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Secret

GRANT, we beseech Thee, almighty God: that even as blessed Louis, Thy Confessor, spurning the blandishments of the world, sought to please Christ the King alone, so his prayer may render us well-pleasing unto Thee. Through the same Jesus Christ.

Communio. Matth. 24:46, 47

Beátus servus quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum.

Postcommunio

DEUS, qui beátum Confessórem tuum Ludovicum mirificásti in terris, et gloriósum in cælis fecísti: eúndem, quæsumus, Ecclesiæ tuæ constitue defensórem. Per Dóminum.

Communion. Matt. 24:46, 47

Blessed is the servant whom when the Lord shall come, He shall find watching; amen I say to you, He shall place him over all His goods.

Postcommunion

O GOD, who didst give Thy blessed Confessor, Louis, renown upon earth and glory in heaven: do Thou, we beseech Thee, appoint him to be defender of Thy Church. Through our Lord.

In Churches of the Third Order, of which Order St. Louis is the Patron, the feast is a Double of the First Class with a Common Octave. Each day during the Octave, provided a Double of the First or Second Class does not occur, commemoration is made of the Octave of St. Louis; and the Creed is said daily, according to the rubrics.

AUGUST 26

BL. TIMOTHY OF MONTECCHIO AND

BL. BERNARD OF OFFIDA

Confessors, of the First Order

(Double)

Timothy was born at Montecchio, in Italy of a distinguished family. At an early age he entered the Franciscan Order to escape the dangers of the world. He observed the Rule strictly and surpassed his brethren in the virtues of humility, modesty and patience. He died when sixty years of age, in the year 1504.

Bernard, born of humble parents, spent his youth as a shepherd in Italy. At the earliest age possible for him he entered the Capuchin Order as a lay-brother. He had a great respect for the priesthood, and distinguished himself especially through gentleness, a love of prayer, and consideration for the poor.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made of St. Zephyrin, Pope and Martyr.

FEASTS OF SEPTEMBER

SEPTEMBER 1

BL. JOHN OF PERUGIA AND
BL. PETER OF SASSOFERRATO*Martyrs, of the First Order
(Semi-double)*

John, a priest, and Peter, a lay-brother, were sent by St. Francis as missionaries to Aragon, in Spain. They labored there successfully by word, example and prayer. Filled with zeal for the Faith and a desire for martyrdom, they went to Valencia, the residence of the Mohammedan ruler Azotus, and preached openly in the public square against the false teachings of Mohammed. When they refused to stop preaching in spite of contradictions and abuse, the ruler ordered them beheaded. Their martyrdom, which took place in 1231, won for him, however, the grace of conversion.

Mass Intret, from the Common of Many Martyrs, in the first place, with the following:

Oratio

CONCÉDE, quæsumus, omnipotens Deus, infirmitati nostræ præsidium: ut, sicut beatórum Mártyrum tuórum Joánnis et Petri gloriámur triúmphis: ita eórum constántiam imitári non pígeat, quam celebráre deléctat. Per Dóminum.

Collect

GRANT, we beseech Thee, O almighty God, help to our infirmity; that as we glory in the triumph of Thy blessed Martyrs, John and Peter, so we may not hesitate to imitate their constancy which we joyfully celebrate. Through our Lord.

Commemoration is made of St. Giles, Abbot; and of the Twelve Holy Brothers, Martyrs.

Graduale. Exod. 15:11

Gloriósus Deus in Sanctis suis: mirábilis in majestáte, fáciens prodígia. *V. Ibid.: 6.* Dextera tua, Dómine, glori-ficáta est in virtúte, dextera manus tua confrégit inimícos.

Allelúja, allelúja. *V. Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum*

Gradual. Exod. 15:11

God is glorious in His saints: wonderful in majesty, doing wonders. *V. Ibid.: 6.* Thy right hand, O Lord, is glorified in strength, Thy right hand hath broken the enemies.

Alleluia, alleluia. *V. This is true brotherhood, which conquereth the crimes of the world;*

<p>secúta est, ínclýta tenens regna cæléstia. Allelúja.</p>	<p>it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.</p>
---	--

In Churches of the Third Order

ON THE SAME DAY, SEPTEMBER 1

OCTAVE DAY OF THE FEAST OF ST. LOUIS

(Major Double)

Mass as on the feast, August 25, with the following:

Oratio

DEUS, qui beáto Ludovíco inter falláces temporális regni delícias veram ætérni regni felicitátem toto corde concupíscere tribuísti: ipsíus nobis méritis et imitatione concéde; ut, per ejus vestigia gradiéntes, valeámus nunc bona cadúca despícere, et ætérna tandem gáudia possidére. Per Dóminum.

Collect

O GOD, who didst grant to blessed Louis to desire with his whole heart the true happiness of the eternal kingdom amid the deceitful delights of a temporal kingdom: grant through his merits and example that, following in his footsteps, we may be able now to despise transitory goods and one day to possess eternal joys. Through our Lord.

Commemoration is made of Bl. John and Peter; of St. Giles the Abbot; and of the Twelve Holy Brothers, Martyrs.

SEPTEMBER 2

BL. JOHN FRANCIS BURTE, BL. APOLLINARIS MOREL
AND BL. SEVERIN GIRAULT

Martyrs, of the First and Third Orders

(Double)

John Francis was born in Rambervillers in Lorraine. He joined the Order at Nancy, in France. After ordination he taught Theology and was guardian of the Nancy friary. Later he was transferred as guardian to Paris. Charged in the courts of the Revolution with allowing his subjects to exercise the sacred ministry even though they had not taken the oath to uphold the wicked Civil Constitution of the Clergy, he was imprisoned in Paris. On September 2, 1792, he was martyred.

Appollinaris was born near Fribourg, Switzerland. At the age of twenty-three he joined the Capuchin Order. After ordination he served as a home missionary in Switzerland. Later he was transferred to Paris, where he proved himself especially zealous in tending the sick and dying. He was imprisoned with Bl. John Francis, and with him martyred for the Faith.

Severin was born at Rouen. While still a youth he joined the Third Order Regular of St. Francis. After ordination he served as chaplain for the nuns of St. Elizabeth in Paris, and he directed them along the way of virtue with remarkable success. With the other witnesses to the Faith he was imprisoned for refusing to take the Civil oath. While he was reciting his Office, he was set upon and murdered for the Faith. These three members of the great Seraphic Family, together with one hundred and eighty-eight other martyrs of the French Revolution, were enrolled in the number of the Blessed by Pius XI.

Mass Salus autem, from the Common of Many Martyrs, in the third place, with the following:

Oratio

ECCLESIAM tuam, quæsumus, Dómine, fac nos semper filiáli pietáte diligere: cujus in júribus propugnándis beáti Mártýres tui Joánnes-Franciscus, Apollináris et Severínus, ad mortem usque fórtiter certavérunt. Per Dóminum.

Collect

MAKE us ever to love Thy Church with filial devotion, we beseech Thee, O Lord; in the defense of whose rights Thy blessed Martyrs, John Francis, Apollinaris and Severin, fought valiantly even unto death. Through our Lord.

Commemoration is made of St. Stephen the King, Confessor.

Graduale. Ps. 33:18, 19

Clamavérunt justí, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *V.* Juxta est Dóminus his qui tribuláto sunt corde: et húmiles spírítu salvábit.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit mundi crímina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja.

Secreta

IN HOSTES tuos, Dómine Deus, fortitúdinem nobis cónferat hæc mensa cæléstis: quæ beátos Mártýres tuos sic áluit ad certámen, ut victóriam cónsequi mereréntur. Per Dóminum.

Gradual. Ps. 33:18, 19

The just cried, and the Lord heard them; and delivered them out of all their troubles. *V.* The Lord is nigh unto those that are of a contrite heart: and He will save the humble of spirit.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world; it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

Secret

MAY this heavenly table, O Lord God, which so nourished Thy blessed Martyrs for the fight that they deserved to attain victory, confer upon us strength against Thine enemies. Through our Lord.

Commemoration as above.

Postcommunio

SALUTÁRIS hóstiæ participatione roborátos, fac nos, Dómine Jesu, beatórum Mártyrum Joánnis-Francísci, Apollináris et Severíni invictam imitári in fide et caritáte constántiam. Qui vivis.

Postcommunio

STRENGTHENED by participating in the Host of salvation, make us, O Lord Jesus, to imitate the invincible constancy in faith and charity of the blessed Martyrs, John Francis, Apollinaris and Severin. Who livest and reignest.

SEPTEMBER 4

ST. ROSE OF VITERBO

*Virgin, of the Third Order
(Major Double)*

From her infancy Rose was a child of grace. When she was three her prayer raised her deceased aunt to life, and at seven she retired to a cell in her father's house to give herself up to prayer and penance. At the age of ten she was instructed by Our Lady to join the Third Order, and shortly afterward she began to preach penance to the people of Viterbo. Exiled along with her whole family, by the enemies of the Pope, she predicted the death of the Emperor. Back in her native city she wished to enter the convent of the Poor Clares, but was refused admittance. She died in 1252, at the age of eighteen, and her incorrupt body was removed to the convent of the Poor Clares by Pope Alexander IV. She was canonized by Pope Callistus III in 1457. Miracles are constantly occurring at her tomb.

Introitus. Ps. 118:46, 47

LOQUÉBAR de testimoniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. *Ps. ibid.: 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. *V. Glória Patri.*

Oratio

DEUS, qui beátam Rosam sanctárum tuárum Virginum collégio aggregáre dignátus es: tríbue nobis, quæsumus; ut, ejus précibus et

Introit. Ps. 118:46, 47

ISPOKE of Thy testimonies before kings, and I was not ashamed; I meditated also on Thy commandments, which I greatly loved. *Ps. ibid.: 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. *V. Glory be to the Father.*

Collect

O GOD, who didst deign to unite blessed Rose to the company of Thy holy Virgins: grant us, we beseech Thee, that through her prayers and merits

méritis, a culpis ómnibus expiémur, et tuæ majestátis consórtio perfruámur ætérno. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios.

1 Cor. 1:26-31

FRATRES: Vidéte vocatióem vestram, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi, elégit Deus, ut confúndat sapiéntes: et infírma mundi elégit Deus, ut confúndat fórtia: et ignobília mundi, et contemptibília elégit Deus, et ea, quæ non sunt, ut ea, quæ sunt, destrúeret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redéemptio: ut quemádmodum scriptum est: Qui gloriátur, in Dómino gloriétur.

Graduale. Ps. 40:13

Me autem propter innocentiam suscepísti. *V.* Et confirmásti me in conspéctu tuo in ætérnum.

Allelúja, allelúja. *V. Sap. 4:13.* In brevi explévit témpora multa, plácita enim erat Deo ánima illíus. Allelúja.

we may be purified from all faults, and enjoy the eternal fellowship of Thy majesty. Through our Lord.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

1 Cor. 1:26-31

BRETHREN: See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that He might bring to nought things that are; that no flesh should glory in His sight. But of Him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that, as it is written: He that glorieth, may glory in the Lord.

Gradual. Ps. 40:13

But Thou hast upheld me by reason of my innocence. *V.* And hast established me in Thy sight for ever.

Alleluia, alleluia. *V. Wisd. 4:13.* In a short space she fulfilled a long time, for her soul pleased God. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum.

Matth. 25:1-13

IN ILLO témpore: Dixit
Jesus discípulis suis pará-
bolam hanc: Símile erit re-
gnum cælórum decem virgí-
nibus; quæ accipiéntes lám-
pades suas, exiérunt óbviám
sponso et sponsæ. Quinque
autem ex eis erant fátuæ, et
quinque prudéntes. Sed
quinque fátuæ, accéptis lám-
pádibus, non sumpsérunt
óleum secum: prudéntes vero
accepérunt óleum in vasis
suis cum lampádibus. Mo-
ram autem faciéntes sponso,
dormitavérunt omnes et dor-
miérunt. Média autem nocte
clamor factus est: Ecce spon-
sus venit, exíte óbviám ei.
Tunc surrexérunt omnes vír-
gines illæ, et ornavérunt lám-
pades suas. Fátuæ autem
sapiéntibus dixerunt: Date
nobis de óleo vestro, quia
lámpades nostræ exstingu-
úntur. Respondérunt pru-
déntes, dicéntes: Ne forte
non suffíciat nobis, et vobis,
ite pótius ad vendéntes, et
émite vobis. Dum autem
irent émere, venit spon-
sus: et quæ parátæ erant, intravé-
runt cum eo ad núptias, et
clausa est jánuá. Novíssime
vero véniunt et réliquæ vír-
gines, dicéntes: Dómine,
Dómine, áperi nobis. At ille
respóndens, ait: Amen dico
vobis, nescio vos. Vigiláte
ítaque, quia nescítis diem,
neque horam.

✠ Continuation of the holy
Gospel according to Matthew.

Matt. 25:1-13

AT THAT time: Jesus spoke
this parable to His disci-
ples: The kingdom of heaven
shall be like to ten virgins, who
taking their lamps went out to
meet the bridegroom and the
bride. And five of them were
foolish, and five wise. But the
five foolish, having taken their
lamps, did not take oil with
them: but the wise took oil in
their vessels with the lamps.
And the bridegroom tarrying,
they all slumbered and slept.
And at midnight there was a
cry made: Behold, the bride-
groom cometh, go ye forth to
meet him. Then all those vir-
gins arose and trimmed their
lamps. And the foolish said to
the wise: Give us of your oil,
for our lamps are gone out. The
wise answered, saying: Lest per-
haps there be not enough for us
and for you, go ye rather to
them that sell, and buy for your-
selves. Now whilst they went to
buy, the bridegroom came: and
they that were ready, went in
with him to the marriage, and
the door was shut. But at last
came also the other virgins, say-
ing: Lord, Lord, open to us. But
he answering, said: Amen I say
to you, I know you not. Watch
ye therefore, because you know
not the day nor the hour.

Offertorium. Ps. 20:4

Prævenisti eam, Dómine,
in benedictionibus dulcedi-
nis, posuisti in cápite ejus
corónam de lápide pretiósó.

Secreta

IN ODÓREM suavitátis
ascéndat ad te, Dómine,
hoc sacrificium laudis, quod
tibi in festivitáte beátæ Rosæ
Vírginis immolámus: et con-
céde; ut, ejus exémplo, ma-
jestáti tuæ virtútum méritis
júgiter placeámus. Per Dó-
minum.

Communio. Job 31:18

Ab infántia mea crevit
mecum miserátio, et de útero
matris meæ egréssa est me-
cum.

Postcommunio

CÆLESTIBUS, Dómine,
pasti delíciis: te súp-
plices exorámus; ut, interce-
dente beáta Rosa VírGINE
tua, ad cœnam nuptiárum
Agni pervenire valeámus.
Qui tecum.

Offertory. Ps. 20:4

Thou hast prevented her, O
Lord, with blessings of sweet-
ness; Thou hast set on her head
a crown of precious stones.

Secret

MAY this sacrifice of praise
which we immolate to
Thee on the festivity of blessed
Rose, the Virgin, rise unto Thee,
O Lord, as an odor of sweet-
ness; and grant that, after her
example, we may ever be pleas-
ing to Thy majesty by the merits
of virtues. Through our Lord.

Communio. Job 31:18

From my infancy mercy grew
up with me, and it came out
with me from my mother's
womb.

Postcommunio

FED with heavenly delights,
O Lord, we humbly pray
Thee that through the interces-
sion of blessed Rose, Thy Vir-
gin, we may be able to attain to
the nuptial banquet of the Lamb.
Who with Thee liveth and
reigneth.

SEPTEMBER 5

BL. GENTLE OF MATELICA

*Martyr, of the First Order**(Semi-double)*

Gentle was born of a noble family at Matelica, in the March. After a pious youth, he entered the Franciscan Order and worked as a missionary in Egypt and Persia. God granted him the gift of tongues and miracles, and he won thousands of souls to the true Faith before he was finally slain by the Saracens in 1340. His body was transferred to Venice.

Mass In virtute, from the Common of One Martyr, in the third place, with the following:

Oratio

TE, DÓMINE, quæsumus,
ut ex ore nostro incen-
sâter tibi laudes perficias:
qui beâto Gentili Mátyri
tuo ad infidélium conversi-
onem linguârum donum in-
didisti. Per Dóminum.

Collect

WE BESEECH Thee, O
Lord, that Thou mayest
endlessly perfect praise to Thy
self from our mouths; who
didst grant to blessed Gentle
Thy Martyr, the gift of tongue
for the conversion of the infi-
dels. Through our Lord.

*Commémoration is made of St. Lawrence Justinian, Bishop
and Confessor.*

SEPTEMBER 6

BL. LIBERATUS OF LAURO AND BL. PEREGRINUS
OF FALERONE

Confessors, of the First Order

(Semi-double)

Liberatus was a count of the noble family of Brunforte in the March of Ancona. Having received the habit of St. Francis, he obtained permission after ordination to lead a strictly contemplative life. He became the perfect model of a religious and edified all with whom he came in contact. Worn out by the ardor of his love and the rigor of his penance, he died in 1258, speaking to his brethrers of the joys of heaven. The place of his burial, called San Liberato, is the scene of many miracles.

Peregrinus was a scion of a noble family of Falerone. A student in the university city of Bologna, he was converted, along with Bl. Rizzerius, by the preaching of St. Francis, and begged to be admitted to the Order. St. Francis said to Peregrinus: "Thou, Peregrinus, shalt follow in the Order the ways of humility" (as is recorded in the "Little Flowers of St. Francis"). Until that time, Peregrinus had studied philosophy and law with remarkable success, and it was extremely difficult for him to reconcile himself to the vocation of a lay-brother. He persevered, however, and reached such a high degree of sanctity that his contemporaries considered him one of the most perfect religious in the whole world. He received the gift of miracles even in this life, and after his death, which occurred about 1239, his tomb was the scene of many prodigies.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

SEPTEMBER 9

BL. SERAPHINA SFORZA

Widow, of the Second Order

(Semi-double)

Seraphina was of the family of the Counts of Urbina. From her earliest days she felt drawn to God, and strove in all things to be perfect. She married the widowed prince, Alexander Sforza, and

completely won his affection and that of her two step-children. When Alexander was forced to take up arms, he left the affairs of government to his young wife, in whose wisdom and ability he had the greatest confidence. She ruled for six years, but when her husband returned, he was completely changed. He brought his paramour into his house, and ordered Seraphina to seek a home with the Poor Clares. She obeyed, but refused to take the habit until he forced her to it. She then became a most perfect religious, faithful to the most trifling ordinances. She prayed constantly for her husband's conversion, and at length he came to the convent and on his knees begged his holy wife's forgiveness. She continued to live in the convent, striving more and more to promote the temporal and spiritual welfare of her sisters, especially during her term as abbess. She died in 1478.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

DEUS, qui per beatam Seraphinam eximium nobis patientiæ exemplum tribuisti: præsta supplicibus tuis; ut et ipsius instruamur exemplis, et ab omnibus, ejus patrocinio, liberemur adversis. Per Dominum.

Collect

O GOD, who through blessed Seraphina hast given us an extraordinary example of patience: grant to Thy suppliants that we may be both instructed by her example, and preserved from all adversities through her protection. Through our Lord.

Commemoration is made of St. Gorgonius, Martyr.

SEPTEMBER 10

BL. APOLLINARIS AND FORTY-FOUR COMPANIONS

Martyrs, of the First and Third Orders

(Double)

In 1614 a strict edict was issued in Japan against all Christians, and martyrdom was the consequence for thousands who refused to deny the Faith. In 1867 Pope Pius IX beatified two hundred of these martyrs of Japan. Forty-five of them, who died between the years 1617 and 1632, belong to the Franciscan family: eighteen missionaries of the First Order, whose superior was Bl. Apollinaris, and twenty-seven members of the Third Order. Among the latter were mothers who not only gave up their own life for the Faith, but even permitted their children to be beheaded rather than see them left to the care of their pagan countrymen.

Introitus. Ps. 36:39

SALUS autem justorum a Domino: et protector eorum est in tempore tribulationis. *Ps. ibid.: 1. Noli*

Introit. Ps. 36:39

BUT the salvation of the just is from the Lord: and He is their protector in the time of trouble. *Ps. ibid.: 1. Be not*

æmulári in malignántibus:
neque zeláveris faciéntes ini-
quitátem. *V. Glória Patri.*

Oratio

PRÆSTA, quæsumus,
omnípotens Deus: ut, bea-
tórū Mártýrū tuórū
Apollínáris et Sociórū ex-
émplo excitáti; ómnia pótius
mala in hoc sæculo, quam
ánimæ detriméntum patiá-
mur. Per Dóminum.

Commemoration is made of St. Nicholas of Tolentino, Confessor.

Léctio Epístolæ beáti Pauli
Apóstoli ad Hebræos.

Hebr. 11:33-39

FRATRES: Sancti per fi-
dem vicérunt regna, ope-
ráti sunt justítiam, adépti
sunt repromissiónes, obtura-
vérunt ora leónū, exstinxé-
runt ímpetum ignis, effugé-
runt áciem gládii, convalué-
runt de infirmitáte, fortes
facti sunt in bello, castra
vertérunt exterórū: accepe-
runt mulíeres de resurrec-
tióne mórtuos suos. Álii
autem disténti sunt, non sus-
cipiéntes redemptiόνem, ut
meliórem invenírent resur-
rectiόνem. Álii vero ludíbria
et vérbera expérti, ínsuper et
víncula et cárceres: lapidáti
sunt, secti sunt, tentáti sunt,
in occisióne gládii mórtui
sunt, circuíerunt in melótiis,
in péllibus caprinis, egéntes,
angustiáti, afflícti: quibus
dignus non erat mundus: in

emulous of evildoers, nor envy
them that work iniquity. *V.*
Glory be to the Father.

Collect

GRANT, we beseech Thee,
O almighty God, that
aroused by the example of Thy
blessed Martyrs, Apollinaris and
his companions, we may suffer
every evil in this world rather
than harm to our souls. Through
our Lord.

that

Lesson from the Epistle of
blessed Paul the Apostle to the
Hebrews.

Hebr. 11:33-39

BRETHREN: The saints by
faith conquered kingdoms,
wrought justice, obtained prom-
ises, stopped the mouths of
lions, quenched the violence of
fire, escaped the edge of the
sword, recovered strength from
weakness, became valiant in bat-
tle, put to flight the armies of
foreigners; women received their
dead raised to life again. But
others were racked, not accept-
ing deliverance, that they might
find a better resurrection. And
others had trial of mockeries
and stripes, moreover also of
bands and prisons; they were
stoned, they were cut asunder,
they were tempted, they were
put to death by the sword, they
wandered about in sheepskins,
in goatskins, being in want, dis-
tressed, afflicted: of whom the
world was not worthy; wander-

olitudínibus errántes, in nóntibus et spelúncis, et in avérnis terræ. Et hi omnes estimónio fidei probáti, inrénti sunt in Christo Jesu Dómino nostro.

Graduale. Ps. 33:18, 19

Clamavérunt justí, et Dóminus exaudivit eos, et ex ómnibus tribulatióibus eórum liberávit eos. *V.* Juxta est Dóminus his qui tribuláto sunt corde, et húmiles spírítu salvábit.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicit nundi crímina: Christum secúta est, ínclýta tenens regna cæléstia. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.
Matth. 5:10-12

IN ILLO témpore: Dixit Jesus turbis Judæórum: Beáti, qui persecutióem patiúntur propter justítiam: quóniam ipsórum est regnum cælórum. Beáti estis, cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos mentientes, propter me: gaudéte et exsultáte, quóniam merces vestra copiósa est in cælis; sic enim persecúti sunt prophétas, qui fuérunt ante vos.

Offertorium. Sap. 3:1, 2, 3

Justórum ánimæ in manu Dei sunt, et non tanget illos

ing in deserts, in mountains, and in dens, and in caves of the earth. And all these, being approved by the testimony of faith, have been found in Christ Jesus our Lord.

Gradual. Ps. 33:18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. *V.* The Lord is nigh unto those that are of a contrite heart, and He will save the humble of spirit.

Alleluia, alleluia. *V.* This is true brotherhood, which conquereth the crimes of the world; it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.
Matt. 5:10-12

AT THAT time: Jesus said to the multitudes of the Jews: Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake. Be glad and rejoice, for your reward is very great in heaven; for so they persecuted the prophets that were before you.

Offertory. Wisd. 3:1, 2, 3

The souls of the just are in the hand of God, and the tor-

torméntum malítiæ: visi sunt
óculis insipiéntium mori, illi
autem sunt in pace, allelúja.

Secreta

DEUS, qui caritas es, intercedéntibus beáteis
Martýribus tuis Apollináre
et Sóciis, ita nos tibi caritate
conjunge: ut tu in nobis
júgiter, et nos in te maneá-
mus. Per Dóminum.

Commemoration as above.

Communio. Matth. 10:27

Quod dico vobis in téne-
bris dícite in lúmine, dicit
Dóminus: et quod in aure
audítis prædicáte super tecta.

Postcommunio

SUMPTIS, Dómine, salú-
tis nostræ subsidiis: da,
quæsumus; ut, intercedénti-
bus beáteis Martýribus tuis
Apollináre et Sóciis, nullis a
te tentatiónibus separémur.
Per Dóminum.

Commemoration as above.

ment of evil shall not touc
them; in the sight of the ur
wise they seemed to die bu
they are in peace, alleluia.

Secret

O GOD, who art charity
through the intercessio
of Thy blessed Martyrs, Apolli-
naris and his companions, so
bind us to Thee in charity tha
Thou mayest ever remain in u
and we in Thee. Through ou
Lord.

Communion. Matt. 10:27

That which I tell you in th
dark, speak ye in the light, saith
the Lord; and that which you
hear in the ear, preach ye upo
the housetops.

Postcommunio

HAVING received the aids of
our salvation, we beseech
Thee, O Lord: grant tha
through the intercession of Thy
blessed Martyrs, Apollinaris and
his companions, we may be
separated from Thee by no
temptations. Through our Lord

SEPTEMBER 11

BL. BONAVENTURE OF BARCELONA

Confessor, of the First Order

(Double)

Bl. Bonaventure was born of humble parentage in Spain. While occupied with tending sheep, he spent his time in prayer and devotion to the Blessed Virgin. At the wish of his parents he married, but lived with his wife in virginal chastity. After her early death, he entered the Franciscan Order as a lay-brother. In Rome he established the monastery of St. Bonaventure on the Palatine, where the

primitive Rule of St. Francis was kept in full vigor. The fame of his sanctity and wisdom spread rapidly, and he became the consoler and adviser of many, even the Pope. Dying in 1684, he was beatified by Pope Pius X.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui nobis in beato Bonaventúra Confessóre tuo mira evangélicæ perfectiónis exémpia tribuísti: concéde propítius; ut, ipso intercedénte, quæ tibi sunt plácita studeámus agnóscere ac festinémus implére. Per Dóminum.

Collect

O GOD, who in blessed Bonaventure, Thy Confessor, hast given us a wonderful example of Evangelical perfection: mercifully grant that through his intercession we may strive to know what is pleasing to Thee and hasten to fulfil it. Through our Lord.

Commemoration is made of Sts. Protus and Hyacinth, Martyrs.

Secreta

MUNÉRIBUS oblátis, Dómine, vim tuæ benedictiónis infúnde: ut, beáti Bonaventúre Confessóris tui suffragántibus méritis, salutáres in nobis operéntur effectus. Per Dóminum.

Secret

POUR out upon the gifts offered to Thee the strength of Thy blessing, O Lord; that through the intercession and merits of blessed Bonaventure Thy Confessor, they may work in us salutary effects. Through our Lord.

Commemoration as above.

Postcommunio

CÆLÉSTIS mensæ robur, quæsumus, Dómine, nos tuis fáciat obedíre mandátis: ut cum beato Bonaventúra Confessóre tuo valeámus in sancta caritáte persístere, ac promíssa te diligéntibus remuneratióne potíri. Per Dóminum.

Postcommunion

MAY the strength of the heavenly table make us obedient to Thy commands, we beseech Thee, O Lord; that, with blessed Bonaventure Thy Confessor, we may be able to remain steadfast in holy charity, and receive the reward promised to those who love Thee. Through our Lord.

Commemoration as above.

SEPTEMBER 13

BL. FRANCIS OF CALDEROLA

*Confessor, of the First Order**(Semi-double)*

Francis was born in Calderola, in Italy. He joined the Friars Minor of the Province of the March, at the time when the great St. James and many other holy friars were giving brilliant examples of sanctity to the world. Francis strove zealously to follow in their footsteps, and soon attained to a lofty degree of perfection. Although he was highly cultured and learned, he always preached to the people in the simplest manner and strove by humility and meekness to bring about conversions and to reconcile enemies. He was a most devoted servant of the Mother of God, and spread devotion to her under the title of "Queen of Peace." He died in 1507.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui beátum Francíscum Confessórem Ecclésiæ tuæ dignum minístrum præbuísti, ac mirífica dissidentes componéndi grátia decorásti: ejus méritis et intercessióne concéde; ut, in tua caritaté firmáti, nullis a te tentatióibus separémur. Per Dóminum.

Secreta

HÆC placábilis hóstia, quam tibi offérimus, Dómine, in honórem beáti Francísci Confessóris tui, sit nobis in necessitatibus auxiliú, et peccatórum salutáre remédiúm. Per Dóminum.

Postcommunio

CARITÁTEM tuam, quæsumus, Dómine, in córdibus nostris accénde: ut, beáti Francísci Confessóris tui méritis, te semper dilí-

Collect

O GOD, who didst give blessed Francis, the Confessor, to Thy Church as a worthy servant, and didst honor him with a wonderful grace for reconciling opponents: grant through his merits and intercession that, being strengthened in Thy love, we may be separated from Thee by no temptations. Through our Lord.

Secret

MAY this propitiatory host which we offer Thee, O Lord, in honor of blessed Francis, Thy Confessor, be unto us a help in need and a salutary remedy for sin. Through our Lord.

Postcommunio

ENKINDLE Thy love in our hearts, we beseech Thee, O Lord, that through the merits of blessed Francis, Thy Confessor, we may ever love Thee, and

gere, et ad te pervenire va- | may be able to attain to Thee.
leámus. Per Dóminum. | Through our Lord.

SEPTEMBER 17

THE IMPRINTING OF THE STIGMATA OF
OUR HOLY FATHER FRANCIS*(Double of the Second Class)*

St. Francis imitated Christ so faithfully that toward the end of his life God deigned to reward him by imprinting upon his body the marks of the Five Wounds. In 1224, while St. Francis was at prayer on Mount Alverna, he saw a six-winged seraph all afire descending toward him from heaven. As the seraph drew near, Francis noticed among the wings the form of One Crucified. When the vision disappeared, Francis felt his own heart afire, and saw his hands and feet marked with the imprint of nails. The heads of the nails were round and black, the points somewhat long and bent, as if they were turned back. On his right side was a wound, from which blood flowed staining his tunic. Francis was able to conceal his wounds from most of the brethren. After his death they were carefully examined and attested by an ecclesiastical decree. Pope Benedict XI instituted today's feast in honor of the Holy Stigmata.

Introitus. Gal. 6:14

M IHI autem absit gloriári,
nisi in cruce Dómini
nostri Jesu Christi, per quem
mihi mundus crucifixus est,
et ego mundo. *Ps. 141:2.*
Voce mea ad Dóminum cla-
mávi, voce mea ad Dóminum
deprecátus sum. *V. Glória*
Patri.

Oratio

DÓMINE Jesu Christe,
qui frigescente mundo,
ad inflammándum corda no-
stra tui amoris igne, in carne
beatíssimi Patris nostri Fran-
cisci passiónis tuæ sacra
Stigmata renovásti: concéde
propítius; ut, ejus méritis et
précibus, crucem júgiter ferá-
mus, et dignos fructus pœni-
téntiæ faciámus. Qui vivis.

Introit. Gal. 6:14

BUT God forbid that I should
glory, save in the cross of
our Lord Jesus Christ; by whom
the world is crucified to me, and
I to the world. *Ps. 141:2.* I
cried to the Lord with my voice;
with my voice I made supplica-
tion to the Lord. *V. Glory be to*
the Father.

Collect

O LORD Jesus Christ, who
when the world was
growing cold, in order to en-
kindle in our hearts the fire of
Thy love, didst renew in the
body of blessed Francis the sa-
cred marks of Thy Passion:
mercifully grant that through
his merits and prayers we may
ever carry the cross and bring
forth worthy fruits of penance.
Who livest and reignest.

Léctio Epístolæ beāti Pauli
Apóstoli ad Gálatas.

Gal. 6:14-18

F RATRES: Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. In Christo enim Jesu neque circumcísio áliquid valet, neque præputium, sed nova creatúra. Et quicumque hanc régulam secúti fuerint, pax super illos et misericórdia, et super Ísraël Dei. De cétero nemo mihi moléstus sit: ego enim stigmata Dómini Jesu in corpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

Graduale. Ps. 36:30, 31

Os justí meditábitur sapiéntiam, et lingua ejus loquétur judícium. *V.* Lex Dei ejus in corde ipsíus, et non supplantabúntur gressus ejus.

Allelúja, allelúja. *V. Gal. 2:19, 20.* Christo confíxus sum cruci: vivo autem ego, jam non ego; vivit vero in me Christus. (Allelúja.)

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the following is said:

Tractus. Ps. 20:3, 4

Desidérium ánimæ ejus tribuísti ei, et voluntáte la-

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians.

Gal. 6:14-18

B RETHREN: But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gradual. Ps. 36:30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart, and his steps shall not be supplanted.

Alleluia, alleluia. *V. Gal. 2:19, 20.* With Christ I am nailed to the cross; and I live, now not I, but Christ liveth in me. (Alleluia.)

Tract. Ps. 20:3, 4

Thou hast given him his soul's desire, and hast not with-

viórum ejus non fraudásti | holden from him the will of his
um. V. Quóniam præveni- | lips. V. For Thou hast pre-
ti eum in benedictiónibus | vented him with blessings of
lucédinis. V. Posuísti in | sweetness. V. Thou hast set on
ápite ejus corónam de lá- | his head a crown of precious
ide pretiósó. | stones.

During Paschal Time the Gradual is omitted, and in its place is said:

Allelúja, allelúja. V. | Alleluia, alleluia. V. With
Christo confíxus sum cruci: | Christ I am nailed to the cross;
ivo autem ego, jam non go; | and I live, now not I, but
go; vivit vero in me Chris- | Christ liveth in me. Alleluia.
is. Allelúja. V. Francíscus | V. Francis, poor and humble,
auper et húmilis, cælum | entereth rich into heaven, and
ives ingréditur, hymnis | is honored with celestial hymns.
æléstibus honorátur. Alle- | Alleluia.
lúja.

Sequence as on the Solemnity of our Holy Father Francis, October 4.

Sequéntia sancti Evangélíi
secúndum Lucam.

Luc. 9:23-26

N ILLO témpore: Dicébat
Jesús ad omnes: Si quis
ult post me veníre, ábneget
metípsum, et tollat crucem
iam quotidie, et sequátur
Me. Qui enim volúerit áni-
am suam salvam fácere,
perdet illam: nam qui perdí-
erit ánimam suam propter
Me, salvam fáciet illam. Quid
nim próficit homo, si lucrétur
univérsum mundum, se-
item ipsum perdat, et de-
iméntum sui fáciat? Nam
si me erubúerit, et meos
rmonés: hunc Fílius hómi-
s erubéscet, cum vénerit in
ajestáte sua, et Patris, et
nctorum Angelórum.

✠ Continuation of the holy
Gospel according to Luke.
Luke 9:23-26

AT THAT time: Jesus said to
all: If any man will come
after Me, let him deny himself,
and take up his cross daily, and
follow Me. For whosoever will
save his life shall lose it; for
he that shall lose his life for
My sake, shall save it. For
what is a man advantaged if he
gain the whole world, and lose
himself, and cast away himself?
For he that shall be ashamed of
Me and of My words, of him
the Son of Man shall be ashamed
when He shall come in His
majesty, and that of His Father,
and of the holy angels.

The Creed is said

Offertorium. Ps. 20:3, 4

Desiderium animæ ejus tribuisti ei, Dómine, et voluntate labiorum ejus non fraudasti eum: posuisti in capite ejus coronam de lapide pretioso.

Secreta

ADSIT nobis, quæsumus, Dómine Jesu Christe, beatissimi Patris nostri Francisci pia, húmilis, et devóta supplicatio, in cujus carne, prærogativa mirabili, passionis tuæ sacra Stigmata renovasti: et præsta; ut, virtute præsentis oblationis, tuæ passionis circa nos beneficia júgiter sentiámus. Qui vivis.

Offertory. Ps. 20:3, 4

Thou hast given him his soul's desire, O Lord, and hast not withholden from him the will of his lips; Thou hast set on his head a crown of precious stones.

Secret

MAY the loving, humble and devout supplication of our most blessed Father Francis be given us, we beseech Thee, O Lord, in whose flesh, by a wonderful prerogative, Thou didst renew the sacred marks of Thy Passion; and grant that, in virtue of this oblation, we may ever perceive in ourselves the benefits of Thy Passion. Who livest and reignest.

Preface of our Holy Father Francis, as on October 4.

Communio. Matth. 16:24

Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

Postcommunio

DEUS, qui mira crucis mysteria in beato Patre nostro Francisco Confessore tuo multifórmiter demonstrasti: da nobis, quæsumus; devotionis suæ semper exéempla sectári, et assídua ejúsdem crucis meditatioe muniri. Per Dóminum.

Communion. Matt. 16:24

Who will come after Me, let him deny himself, and take up his cross, and follow Me.

Postcommunio

O GOD, who in diverse way didst show forth in our blessed Father Francis, Thy Confessor, the wonderful mysteries of the cross: grant us, we beseech Thee, ever to follow the example of his devotion, and to be fortified by constant meditation on that same cross. Through our Lord.

SEPTEMBER 18

ST. JOSEPH OF CUPERTINO

*Confessor, of the First Order**(Major Double)*

St. Joseph was born in Cupertino, in the old kingdom of Naples. He entered the Capuchin Order but was dismissed because of his lack of promise. At last the Conventuals received him as a lay-brother, but perceiving his remarkable humility and infused wisdom, placed him in the clericate and ordained him three years later. He was in ecstasy so frequently that his biographer states he spent more than half his religious life lifted above the earth. Because of the extraordinary nature of his visions and ecstasies, they were carefully inquired into. After he had passed through many trials and sufferings, he died in 1663, at the monastery at Osimo. Pope Clement XIII canonized him in 1767.

Mass as in the Roman Missal.

SEPTEMBER 23

THE FINDING OF THE BODY OF ST. CLARE

*Foundress of All the Poor Clares, Virgin**(Major Double)*

The body of St. Clare was at first buried in the Church of St. George, in Assisi, where St. Francis' body had likewise been temporarily placed. Seven years after her death, in 1260, it was moved to the church erected in her honor (also in Assisi), and buried deep under the high altar. For almost six centuries it remained hidden. It was unearthed in 1850, and in 1872 was transferred to a special crypt which had been built to receive it.

Introitus. Ps. 70:20, 21

CONVERSUS vivificasti me, et de abyssis terræ iterum reduxisti me: multiplicasti magnificentiā tuam, et conversus consolatus es me. *Ps. ibid.: 1, 2.* In te, Dómine, sperávi, non confundar in ætérnum: in justitia tua líbera me, et éripe me. *V. Glória Patri.*

Oratio

DEUS, qui splendóre virtutum beátam Claram innúmeris virgínibus prælu-

Introit. Ps. 70:20, 21

TURNING, Thou hast brought me to life, and hast brought me back again from the depths of the earth; Thou hast multiplied Thy magnificence, and turning to me, Thou hast comforted me. *Ps. ibid.: 1, 2.* In Thee, O Lord, I have hoped; let me never be put to confusion. Deliver me in Thy justice and rescue me. *V. Glory be to the Father.*

Collect

O GOD, who didst will that blessed Clare, through the splendor of her virtues, should

cere voluisti: ipsius meritis et intercessione concede; ut, qui ejus Inventionem recolimus, et hic in luce semper ambulamus, et in cælesti regno perpétua vultus tui hilaritate perfrui mereamur. Per Dóminum.

be a light to innumerable virgins: grant, through her merits and intercession, that we who celebrate the finding of her body may both ever walk in light here, and deserve to enjoy in the heavenly kingdom the unending happiness of Thy face. Through our Lord.

Commemoration is made of St. Linus, Pope and Martyr; and of St. Thecla, Virgin and Martyr.

Lectio libri Sapiéntiæ.

Cant. 2:10-14

EN DILECTUS meus loquitur mihi: Surge, propera, amica mea, columba mea, formosa mea, et veni. Jam enim hiems transiit, imber abiit et recessit. Flores apparuerunt in terra nostra, tempus putationis advenit: vox turturis audita est in terra nostra: ficus protulit grossos suos: vineæ floréntes dederunt odorem suum. Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petrae, in caverna maceriae, ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora.

Graduale. Is. 58:10, 11

Orietur in tenebris lux tua, et tenebrae tuae erunt sicut meridies. *V.* Et requiem tibi dabit Dóminus Deus tuus semper, et implebit splendoribus animam tuam, et ossa tua liberabit.

Lesson from the book of Wisdom.

Cant. 2:10-14

BEHOLD, my Beloved speaketh to me: Arise, make haste, My love, My dove, My beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come; the voice of the turtle is heard in our land; the fig tree hath put forth her green figs; the vines in flower yield their sweet smell. Arise, My love, My beautiful one, and come: My dove in the clefts of the rock, in the hollow places of the wall, and show Me thy face, let thy voice sound in My ears; for thy voice is sweet, and thy face comely.

Gradual. Is. 58:10, 11

Thy light shall rise up in the darkness, and thy darkness shall be as the noonday. *V.* And the Lord thy God will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones.

Allelúja, allelúja. *V. Eccli. 51:17.* Propterea confitebor, et laudem dicam tibi, et benedicam nómini Dómini. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.

Matth. 25:1-13

IN ILLO témpore: Dixit Jesus discípulis suis parabolam hanc: Símile erit regnum cælórum·decem virgínibus, quæ, accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum; prudéntes vero accéperunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormiavérunt omnes et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia ámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte nonufficiat nobis et vobis, ite xótius ad vendéntes, et émite vobis. Dum autem irent emere, venit sponsus: et quæ parátæ erant intravérunt cum eo ad núptias, et clausa est ánuá. Novíssime vero véniunt et réliquæ vírgines, di-

Alleluia, alleluia. *V. Eccli. 51:17.* Therefore I will give thanks, and praise Thee, and bless the name of the Lord. Alleluia.

✠ Continuation of the Holy Gospel according to Matthew.

Matt. 25:1-13

AT THAT time: Jesus spoke this parable to His disciples: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with their lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold, the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answering, said: Amen I say to you, I know you

céntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigiláte itaque, quia nescítis diem neque horam.

Offertorium. Ps. 51:10

Ego autem, sicut olíva fructífera in domo Dei, sperávi in misericórdia Dei in ætérnum, et in sæculum sæculi.

Secreta

MÚNERA, Dómine, in Inventióne beátæ Claræ Vírginis tibi dicáta sanctífica: et, ejus méritis et intercessióne, dā nobis fámulis tuis; ut, a terrénis cupidítatibus expiáti, ad cæléstia desidéria transeámus. Per Dóminum.

Commemorations as above.

Communio. Ps. 51:11

Confitébor tibi in sæculum, quia fecísti: et exspectábo nomen tuum, quóniam bonum est in conspéctu Sanctórum tuórum.

Postcommunio

QUOD de sancti altáris tui benedictióne percépimus, sit nobis, Dómine, contra spirítales nequítias singuláre præsidium: cujus virtúte beáta Clara ab hóstium incúrsu liberári promérui. Per Dóminum.

Commemorations as above.

not. Watch ye therefore, because you know not the day nor the hour.

Offertory. Ps. 51:10

But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever.

Secret

SANCTIFY, O Lord, the gifts offered to Thee on the finding of the body of blessed Clare, the Virgin; and through her merits and intercession grant to us, Thy servants, that purified from earthly desires, we may pass over to heavenly desires. Through our Lord.

Communion. Ps. 51:11

I will praise Thee for ever^{er} because Thou hast done it; and I will wait on Thy name, for it is good in the sight of Thy saints.

Postcommunion

MAY that which we have received from the blessing of Thy holy altar, O Lord, be unto us in the face of diabolical wickedness a singular protection; through the strength of which blessed Clare merited to be freed from the invasion of enemies. Through our Lord.

SEPTEMBER 24

ST. PACIFICUS OF SAN SEVERINO

*Confessor, of the First Order**(Major Double)*

Pacificus was born of a distinguished family in San Severino, Italy, but being early left an orphan, was forced to endure great hardship and abuse at the hands of his uncle. He entered the Order of Friars Minor at the age of seventeen, and after his ordination spent his time preaching to the poor and uneducated. His health failed early in life, and for over thirty years he endured illness. The more his physical vitality declined, the greater grew his spiritual strength. He bore all his sufferings with patience and resignation to the will of God, and died a most holy death in 1721. He was canonized in 1839.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

LARGITOR ómnium bonórum, Deus, qui beátum Pacíficum Confessórem tuum exímíæ patiéntiæ virtúte, et solitúdinis amóre decorásti: ejus nobis intercessióne concéde; ut, per éadē vestígia gradiéntes, éadē assequámur et præmia. Per Dóminum.

Collect

O GOD, Thou giver of every good gift, who didst distinguish blessed Pacificus, Thy Confessor, with the virtue of extraordinary patience and a love for solitude: grant us through his intercession that, walking in his footsteps, we may also obtain the same reward. Through our Lord.

Commemoration is made of Our Lady of Ransom.

The Creed is said because of the Feast of Our Lady of Ransom.

Secreta

UT SACRIFICIUM, quod beáti Pacífici interveniéntē suffrágio, majestáti tuæ offerimus, Dómine, acceptábile tibi, nobisque sit salutáre: fac nos ea cordis humilitáte, eoque spíritus ardóre sacrum mystérium perágere, quo ipse quotidie perégit. Per Dóminum.

Secret

IN ORDER that the sacrifice which we, through the intervention of blessed Pacificus, offer to Thy majesty, O Lord, may be acceptable to Thee and salutary to us, cause us to complete the sacred mystery with that humility of heart and that ardor of spirit with which he daily accomplished it. Through our Lord.

Commemoration as above.

Preface of the Blessed Virgin Mary, et te in Festivitate.

Postcommunio

PRO cælésti convívio, quo nos excípere dignátus es, Dómine, grátias ágéntes: te humíliter deprecámur; ut, qui manducávimus tuam carnem, et bíbimus tuum sán-guinem, intercedénte beáto Pacífico, v i t a m habeámus aetérnam. Qui vivis.

Postcommunion

GIVING Thee thanks for the heavenly banquet at which Thou didst deign to receive us, O Lord, we humbly implore that we who have eaten Thy Flesh and drunk Thy Blood may, through the intercession of blessed Pacíficus, possess eternal life. Who livest and reignest.

Commemoration as above.

Last Gospel of the Feast of Our Lady of Ransom.

SEPTEMBER 25

BL. FRANCIS MARY OF CAMPOROSSO

Confessor, of the First Order

(Double)

Francis Mary, born of humble parents at Camporosso, in Italy, entered the Capuchin Order when he was twenty-one. His whole life as a religious might be summed up in his own words: "I came to the convent to be its beast of burden." His love of our Blessed Lady was most tender, and his devotion to Christ in the Blessed Sacrament led him to spend whole nights in prayer before the tabernacle. He crowned his life of penance and charity by offering himself as a victim to God during the epidemic which in 1866 devastated the city of Genoa. On the very day of his death the epidemic began to abate. He was beatified by Pope Pius XI.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui beátum Franciscum-Mariám, in humilitáte tibi serviéntem, per omne caritátis opus miráblem effecísti: da ut ejus intercessióne et exémplo; tua in córdibus nostris caritas júgiter augeátur. Per. Dó-minum.

Collect

O GOD, who didst distinguish blessed Francis Mary, Thy humble servant, through every work of charity: grant that through his intercession and example Thy love may ever be increased in our hearts. Through our Lord.

Secreta

OBLATIONEM nostram, quæsumus, Dómine, beáti Francísci-Maríæ Confessoris tui mérita veneránda comméndent: qui caritátis laude se tibi acceptábile obtulit holocáustum. Per Dóminum.

Postcommunio

CÆLÉSTIS, Dómine, participátio sacraménti: beáti Francísci-Maríæ suffragántibus méritis, mortális vitæ consolétur angústias; nosque cæléstis pátriæ fáciat prægustáre delicias. Per Dóminum.

Secret

MAY the great merits, we beseech Thee, O Lord, of blessed Francis Mary, Thy Confessor, who in praise of charity gave himself to Thee as an acceptable holocaust, commend our offering to Thee. Through our Lord.

Postcommunion

MAY the reception of the heavenly sacrament, O Lord, through the merits and intercession of blessed Francis Mary, console us in the troubles of this mortal life and cause us to taste beforehand the joys of the heavenly fatherland. Through our Lord.

SEPTEMBER 26

BL. LUCY OF CALATAGIRONE

*Virgin, of the Third Order**(Semi-double)*

Lucy was the daughter of devout and distinguished parents. In childhood she was miraculously saved from death by St. Nicholas, and from that time she devoted herself to a life of prayer. Becoming acquainted with the Tertiaries of St. Francis, she joined the Order. Later she entered the convent of the Tertiaries of St. Mary Magdalen in Salerno, where she quickly distinguished herself by her mortifications, humility and obedience. God granted her the gift of contemplation, and made her instrumental in converting, consoling and exhorting hundreds of souls. She died in 1400, after a long and painful illness, and many miracles gave testimony of her sanctity.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

CONCÉDE, quæsumus, omnipotens Deus, incedente beáta Lúcia Virgine tua: ut, ejus exémplo et

Collect

GRANT, we beseech Thee, O almighty God, through the intercession of blessed Lucy, Thy Virgin, that after her exam-

imitatione, tibi casto corpore
servire et mundo corde pla-
cere studeamus. Per Dómi-
num.

ple and in imitation of her, we
may strive to serve Thee with a
chaste body and to please Thee
with a clean heart. Through our
Lord.

*Commemoration is made of Sts. Cyprian and Justina, Vir-
gin, Martyrs.*

SEPTEMBER 27

ST. ELZEAR

Confessor, of the Third Order

(Major Double)

Elzear, Count of Ariano, in Italy, was the husband of Bl. Delphina (whose feast is celebrated on December 9), with whom he lived in perfect continency. As a member of the Third Order he was especially generous to the poor and ever defended their rights: he was popularly called "Protector of the Poor." In the administration of his vast estates, he was guided always by charity rather than justice. He and his wife worked together to instil virtue into the lives of those about them. He died in 1323.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui beátum Elzeá-
rium Confessórem tuum,
inter cetera virtútum insígnia,
virgináli pudicítia in conjú-
gio decorásti: concéde propí-
tius; ut, cujus sacra solémnia
célebriter venerámur in ter-
ris, ejus beáta consórtia feli-
citer consequámur in cælis.
Per Dóminum.

Collect

O GOD, who didst adorn
blessed Elzear, Thy Con-
fessor, with virginal chastity in
the married state, among other
noteworthy virtues: mercifully
grant that we may happily ob-
tain his blessed fellowship in
heaven whose holy feast we joy-
fully keep on earth. Through
our Lord.

*Commemoration is made of Sts. Cosmas and Damian,
Martyrs.*

✠ Sequéntia sancti Evangélíi
secúndum Matthæum.

Matth. 19:3-12

IN ILLO témpore: Accessé-
runt ad Jesum pharisæi,
tentántes eum, et dicéntes: Si

✠ Continuation of the holy
Gospel according to Matthew.

Matt. 19:3-12

AT THAT time: There came
to Jesus the Pharisees:
tempting Him, and saying: Is

licet hómini dimíttre uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdií, et dimíttre? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttre uxóres vestras: ab inítio autem non fuit sic. Dico autem vobis, quia quicúmque dimíserit uxórem suam, nisi ob fornicatióem, et áliam dúxerit, mœchátur: et qui dimíssam dúxerit, mœchátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxóre, non éxpedit núbere. Qui dixit illis: Non omnes cápiunt verbum ístud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cælórum. Qui potest cápere, cápiat.

it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that He who made man from the beginning, made them male and female? and He said: For this cause shall a man leaye father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto Him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.

SEPTEMBER 28

BL. BERNARDINE OF FELTRE

*Confessor, of the First Order**(Semi-double)*

Bernardine was the son of an ancient and noble family. From his youth he evidenced rare gifts of nature and grace, and studied at the University of Padua with remarkable success. He was converted by a sermon of St. James of the March, who admitted him to the Franciscan Order and gave him the name of Bernardine in honor of St. Bernardine of Siena, at whose canonization James had just been present. Bernardine was ordained and sent out as a missionary to preach against the vices and vanity of the times; for twenty-five years he was an indefatigable preacher. He established a kind of loan-bank for the poor, called "Mounts of Piety," and was ever solicitous for the welfare of the lower classes. He died in 1494, honored and loved by all. The beautiful prayer, "Anima Christi," which St. Ignatius Loyola so dearly loved, was composed, it is thought, by Bl. Bernardine.

Introitus. Ps. 71:12-14

LIBERÁBIT páuperem a poténte, et páuperem cui non erat adjútor: ánimas páuperum salvas fáciét, ex usúris et iniquitáte rédimet ánimas eórum. *Ps. 40:2.* Beátus qui intélligit super egénúm et páuperem: in die mala liberábit eum Dóminus. *V. Glória Patri.*

Oratio

DEUS, qui ad fideles pópulos e vitiórum cœno liberándos, beátum Bernardínúm apostólico zelo inflam-máre dignátus es: præsta, quæsumus; ut, ejus interces-sióne, a peccátis ómnibus et periculis expediti, ad cæléstem pátriam perducámur. Per Dóminum.

Introit. Ps. 71:12-14

HE SHALL deliver the poor from the mighty, and the needy that had no helper; he shall save the souls of the poor, he shall redeem their souls from usuries and iniquity. *Ps. 40:2.* Blessed is he that understandeth concerning the needy and the poor; the Lord will deliver him in the evil day. *V. Glory be to the Father.*

Collect

O GOD, who didst deign to inflame blessed Bernardine with Apostolic zeal in order to free the faithful from the sor-didness of vice: grant, we be-seech Thee, that being freed through his intercession from all sins and dangers, we may be led to our heavenly home. Through our Lord.

Commemoration is made of St. Wenceslaus, Martyr.

Lectio libri Sapiéntiæ.

Eccli. 45:1-6

DILÉCTUS Deo et homínibus, cujus memória in benedictióne est. Símilem illum fecit in glória Sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et indúxit illum in nubem. Et dedit illi coram præcepta, et legem vitæ et disciplínæ.

Graduale. Eccli. 48:1

Surréxit quasi ignis, et verbum ipsíus quasi fácula ardébat. *V. Sap. 10:11, 12.* In fraude circumveniéntium illum áffuit illi Dóminus; custodívit illum ab inimícis, et a seductóribus tutávit illum, et dedit illi claritátem ætérnam.

Allelúja, allelúja. *V. Is. 25:4.* Factus est fortitúdo páuperi, fortitúdo egéno in tribulatióne sua. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Lucam.

Luc. 9:1-6

IN ILLO témpore: Convocatís Jesus duódecim Apóstolis, dedit illis virtútem et

Lesson from the book of Wisdom.

Eccli. 45:1-6

HE WAS beloved of God and men, whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him, and his voice, and brought him into a cloud. And He gave him commandments before His face, and a law of life and instruction.

Gradual. Eccli. 48:1

He stood up as a fire, and his word burned like a torch. *V. Wisd. 10:11, 12.* In the deceit of them that overreached him, the Lord stood by him; and He kept him safe from his enemies, and defended him from seducers, and gave him everlasting glory.

Alleluia, alleluia. *V. Is. 25:4.* He has been a strength to the poor, a strength to the needy in his distress. Alleluia.

✠ Continuation of the holy Gospel according to Luke.

Luke 9:1-6

AT THAT time: Jesus, calling together the twelve Apostles, gave them power and

potestatem super omnia demonia, et ut languores curarent. Et misit illos predicare regnum Dei, et sanare infirmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecuniam, neque duas tunicas habeatis. Et in quamcumque domum intraveritis, ibi manete, et inde ne exeatis. Et quicumque non receperint vos: exeuntes de civitate illa, etiam pulverem pedum vestrorum excutite in testimonium supra illos. Egressi autem circuibant per castella, evangelizantes et curantes ubique.

Offertorium. Is. 43:2

Cum transieris per aquas, tecum ero, et flumina non operient te: quia ego Dominus Salvator tuus.

Secreta

IMMACULÁTUM Agnum, qui tollit peccata mundi, tibi, Dómine, immolamus, suppliciter exorantes, ut, beáto Bernardíno intercedente, delictorum véniam consequámur. Per eundem Dóminum.

Commemoration as above.

Communio. Sap. 10:10

Dedit illi Dóminus scientiam Sanctorum, honestavit illum in laboribus, et complévit labores illius.

authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats. And whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them. And going out, they went about through the towns, preaching the Gospel, and healing everywhere.

Offertory. Is. 43:2

When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee; for I am the Lord thy Saviour.

Secret

WE SACRIFICE to Thee, O Lord, the spotless Lamb who taketh away the sins of the world, humbly beseeching Thee that, through the intercession of blessed Bernardine, we may obtain pardon for our sins. Through the same Jesus Christ.

Communio. Wisd. 10:10

The Lord gave him the knowledge of the holy things, made him honorable in his labors, and accomplished his labors.

Postcommunio

ANGELÓRUM esca recre-
 áti: te, Dómine, humí-
 liter deprecámur; ut, per
 mérita et intercessiónem beá-
 ti Bernardíni Confessóris
 tui, nos fácias ab omni malo
 córporis et ánimæ liberári.
 Per Dóminum.

Commemoration as above.

Postcommunio

REFRESHED with the Food
 of Angels, we humbly be-
 seech Thee, O Lord, that through
 the merits and intercession of
 blessed Bernardine, Thy Confes-
 sor, Thou mayest cause us to be
 freed from every evil of body
 and soul. Through our Lord.

FEASTS OF OCTOBER

OCTOBER 1

BL. JOHN OF DUKLA AND BL. NICHOLAS OF
 FORCA-PALENA

Confessors, of the First and Third Orders

(Semi-double)

John was born in Poland, and at an early age entered the Fran-
 ciscan Order. When St. John Capistran went to Poland, John joined
 his reform. He strove zealously to bring back the schismatic Russians
 and Armenians to unity with the Catholic Church. His death occurred
 in 1484.

Nicholas was a secular priest, a member of the Third Order, who
 sanctified himself in solitude and ever strove to lead others to the
 perfection of the eremitical life. He was the founder of several com-
 munities of hermits. He died in 1449, at the age of a hundred.

*Mass Confiteantur tibi, from the Common of Many Confes-
 sors not Pontiffs (p. 305 of this Supplement), with the second
 orations.*

*Commemoration is made of St. Remigius, Bishop and Con-
 fessor.*

OCTOBER 3

VIGIL OF OUR HOLY FATHER FRANCIS

Founder of the Three Orders, Confessor

(Simple)

Introitus. Ps. 141:8

EDUC de custódia ánimam
 meam ad confiténdum
 nómini tuo: me expéctant

Introit. Ps. 141:8

BRING my soul out of prison
 that I may praise Thy name;
 the just wait for me, until Thou

justi, donec retribuas mihi.
Ps. ibid.: 2. Voce mea ad
 Dóminum clamávi, voce mea
 ad Dóminum deprecátus sum.
V. Glória Patri.

reward me. *Ps. ibid.: 2.* I cried
 to the Lord with my voice; with
 my voice I made supplication to
 the Lord. *V. Glory be to the
 Father.*

The Gloria in excelsis is not said.

Oratio

DEUS, qui supérbis resí-
 stis, et grátiam præstas
 humílibus: da nobis, quæsu-
 mus, intercedénte beáto Pa-
 tre nostro Francíscó, cujus
 solémnia prævenimus, su-
 pérbe non sápere, sed tibi
 plácita humilitáte profícere;
 ut, per ejus vestígia gra-
 diéntes, dona tuæ grátiae
 consequámur. Per Dómi-
 num.

Collect

O GOD, who resistest the
 proud and givest Thy
 grace to the humble: grant us,
 we beseech Thee, that through
 the intercession of our blessed
 Father Francis, whose solemnity
 we anticipate, we may not
 be proudly wise, but may grow
 in humility pleasing to Thee; so
 that, following in his footsteps,
 we may obtain the gifts of Thy
 grace. Through our Lord.

*Commemoration is made of St. Therese of the Child Jesus,
 Virgin; and of the Transference of the Body of St. Clare,
 Virgin.*

Léctio Epístolæ beáti Pauli
 Apóstoli ad Corínthios.

2 Cor. 5:1-8

FRATRES: Scimus, quó-
 niam si terréstris domus
 nostra hujus habitatiónis dis-
 solvátur, quod ædificatiónem
 ex Deo habémus, domum
 non manufáctam, ætérnam in
 cælis. Nam et in hoc in-
 gemíscimus, habitatiónem no-
 stram, quæ de cælo est, su-
 períndui cupiéntes; si tamen
 vestítí, non nudi inveniámur.
 Nam et qui sumus in hoc
 tabernáculo, ingemíscimus
 graváti; eo quod nólumus

Lesson from the Epistle of
 blessed Paul the Apostle to the
 Corinthians.

2 Cor. 5:1-8

BRETHREN: we know, if our
 earthly house of this habita-
 tion be dissolved, that we have
 a building of God, a house not
 made with hands, eternal in
 heaven. For in this also we
 groan, desiring to be clothed
 upon with our habitation that
 is from heaven; yet so that we
 be found clothed, not naked.
 For we also, who are in this
 tabernacle, do groan, being bur-
 dened; because we would not be
 unclothed, but clothed upon,

exspoliári, sed supervestíri, ut absorbeátur, quod mortále est, a vita. Qui autem éfficit nos in hoc ipsum, Deus, qui dedit nobis pignus spíritus. Audéntes igitur semper, sciéntes quóniam dum sumus in córpore, peregrinámur a Dómino (per fidem enim ambulámus, et non per spéciem). Audémus autem, et bonam voluntátem habémus magis peregrinári a córpore, et præséntes esse ad Dóminum.

Graduale. Ps. 41:2, 3

Quemádmódum désiderat cervus ad fontes aquárum, ita désiderat ánima mea ad te, Deus. *V.* Sitívit ánima mea ad Deum fortem, vivum; quándo véniam, et aparébo ante fáciem Dei?

✠ Sequéntia sancti Evangélíi
secúndum Lucam.
Luc. 9:23-26

IN ILLO témpore: Dicébat Jesus ad omnes: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam quotidie, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet illam: nam qui perdíderit ánimam suam propter me, salvam fáciat illam. Quid enim próficit homo, si lucrétur univérsum mundum, se autem ipsum perdat, et detriméntum sui fáciat? Nam qui me erubúerit, et meos

that that which is mortal may be swallowed up by life. Now He that maketh us for this very thing, is God, who hath given us the pledge of the Spirit. Therefore, having always confidence, knowing that, while we are in the body we are absent from the Lord (for we walk by faith, and not by sight). But we are confident, and have a good will to be absent rather from the body and to be present with the Lord.

Gradual. Ps. 41:2, 3

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. *V.* My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?

✠ Continuation of the holy
Gospel according to Luke.
Luke 9:23-26

AT THAT time: Jesus said to all: If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; for he that shall lose his life for My sake shall save it. For what is a man advantaged if he gain the whole world, and lose himself, and cast himself away? For he that shall be ashamed of Me and of My words, of him the Son of Man shall be ashamed when He shall come in His

sermónes, hunc Fílius hóminis erubéscet, cum vénerit in majestáte sua, et Patris, et sanctórum angelórum.

Offertorium. Ps. 41:4

Fuérunt mihi lácrimæ meæ panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?

Secreta

SANCTI Patris nostri Francisci natalítia præveniéntes, múnera tibi offérimus, Dómine, te humíliter deprecántes; ut hic ejus imitátóres, et in cælésti pátria ejúsdem glóriæ consórtes cleménter efficias. Per Dóminum.

Commemorations as above.

Communio. Ps. 41:5

Effúdi in me ánimam meam; quóniam transíbo in locum tabernáculi admirábilis, usque ad domum Dei.

Postcommunio

REFÉCTI cibo potúque cælésti, súpplíces te, Dómine, deprecámur: ut, intercedénte beáto Patre nostro Francíscó, cujus natalítia prævenímus, jucúndos fácias suæ interéssé festivitáti, et ad cæléstem Jerúsalem felíciter perveníre. Per Dóminum.

Commemorations as above.

majesty, and that of His Father, and of the holy angels.

Offertory. Ps. 41:4

My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Secret

ANTICIPATING the feast of our Holy Father Francis, we offer Thee our gifts, O Lord, humbly praying Thee that Thou mayest mercifully make us partakers of his glory in the heavenly home, even as Thou hast made us his imitators here. Through our Lord.

Communion. Ps. 41:5

I poured out my soul in me; for I shall go over into the place of the wonderful tabernacle, even to the house of God.

Postcommunio

REFRESHED with heavenly food and drink, we humbly beseech Thee, O Lord, that through the intercession of our blessed Father Francis, whose feast we anticipate, Thou mayest cause us joyfully to take part in his feast and happily to arrive at the heavenly Jerusalem. Through our Lord.

THE SAME DAY, OCTOBER 3

THE TRANSFERENCE OF THE BODY OF ST. CLARE

Foundress of All the Poor Clares, Virgin

St. Clare was canonized in 1255. Five years later, on October 3, 1260, her mortal remains were transferred from their original burial place to a new church built in her honor. On September 23, 1850, the coffin was unearthed; and on September 29, 1872, her bones were transferred to a shrine especially built to receive them in the crypt of her church. Today's commemoration recalls the transference of 1260.

Mass as on the Feast of St. Clare, August 12, with the following:

Oratio

DEUS, qui splendore virtutum beatam Claram innumeris virginibus prælucere voluisti: ipsius meritis et intercessione concede; ut, qui ejus Translationem recolimus, et hic in luce semper ambulamus, et in cælesti regno perpetua vultus tui hilaritate perfrui mereamur. Per Dominum.

Secreta

MUNERA, Domine, in Translatione beatæ Claræ Virginis, tibi dicata, sanctifica: et, ejus meritis et intercessione da nobis famulis tuis; ut, a terrenis cupiditatibus expiati, ad cælestia desideria transeamus. Per Dominum.

Postcommunio

QUOD de sancti altaris tui benedictione percipimus, sit nobis, Domine, contra spirituales nequitias singulare præsidium: cujus

Collect

O GOD, who didst will that blessed Clare, through the splendor of her virtues, should be a light to innumerable virgins: grant through her merits and intercession that we who celebrate the transference of her body may both ever walk in light here, and deserve to enjoy in the heavenly kingdom the unending happiness of Thy face. Through our Lord.

Secret

SANCTIFY, O Lord, the gifts offered to Thee on the transference of the body of blessed Clare, the Virgin; and through her merits and intercession, grant to us, Thy servants, that purified from earthly desires, we may pass over to heavenly desires. Through our Lord.

Postcommunio

MAY that which we have received from the blessing of Thy holy altar be unto us, O Lord, in the face of diabolical wickedness a singular protection;

virtúte beáta Clara ab hó-
stium incúrsu liberári pro-
mérui. Per Dóminum.

through the strength of which
blessed Clare merited to be
freed from the invasion of ene-
mies. Through our Lord.

OCTOBER 4

THE SOLEMNITY OF OUR HOLY FATHER FRANCIS

Founder of the Three Orders, Confessor

(Double of the First Class, with a Common Octave)

Born in 1181, our Holy Father passed a somewhat frivolous and thoughtless youth. Upon his conversion, however, he practised the virtues of charity, humility and poverty so absolutely that he is one of the outstanding figures of his age, and certainly the most faithful follower of Christ the world has ever known. He founded the Order of Friars Minor, the Poor Clares, and the Third Order of Penance. He died in 1226 and was canonized two years later by his friend, Pope Gregory IX.

Introitus

GAUDEÁMUS omnes in
Dómino, diem festum
celebrántes sub honóre beáti
Francísci, de cujus solemni-
táte gaudent Ángeli, et col-
láudant Fílium Dei. *Ps. 32:1.*
Exsultáte, iusti, in Dómino:
rectos decet collaudátio. *V.*
Glória Patri.

Oratio

DEUS, qui Ecclésiám
tuam beáti Patris nostri
Francísci méritis, foetu novæ
prolis amplíficás: tribue no-
bis, ex ejus imitátione, ter-
réna despícere, et cæléstium
donórum semper participa-
tione gaudére. Per Dómi-
num.

Lectio Epístolæ beáti Pauli
Apóstoli ad Gálatas.

Gal. 6:14-18

FRATRES: Mihi autem
absit gloriári, nisi in
cruce Dómini nostri Jesu

Introit

LET us all rejoice in the Lord,
celebrating a festival day in
honor of blessed Francis, for
whose solemnity the angels re-
joice and give praise to the Son
of God. *Ps. 32:1.* Rejoice in
the Lord, O ye just; praise be-
cometh the upright. *V.* Glory
be to the Father.

Collect

O GOD, who dost enlarge
Thy Church with a new
progeny through the merits of
our blessed Father Francis:
grant us that in imitation of
him we may despise earthly
things and ever rejoice in the
participation of heavenly gifts.
Through our Lord.

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians.

Gal. 6:14-18

BRETHREN: But God forbid
that I should glory, save in
the cross of our Lord Jesus

Christi: per quem mihi, mundus crucifixus est, et ego mundo. In Christo enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova creatura. Et quicumque hanc regulam secuti fuerint, pax super illos, et misericordia, et super Israël Dei. De cetero nemo mihi molestus sit: ego enim stigmata Domini Jesu in corpore meo porto. Grátia Domini nostri Jesu Christi cum spiritu vestro, fratres. Amen.

Graduale. Eccli. 50:6, 7

Quasi stella matutina in medio nebulae, et quasi luna plena in diebus suis lucet. *V.* Et quasi sol refulgens, sic ille effulsit in templo Dei.

Allelúja, allelúja. *V.* O Patriarcha pauperum, Francisce, tuis precibus auge tuorum numerum in caritate Christi: quos cancellatis manibus, cæcutiens, ut moriens Jacob, benedixisti. (Allelúja.)

Christ; by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gradual. Eccli. 50:6, 7

He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. *V.* And as the sun when it shineth, so did he shine in the temple of God.

Alleluia, alleluia. *V.* O patriarch of the poor, Francis, increase through thy intercession the number of thy followers in the charity of Christ: whom thou, becoming blind, didst bless with crossed arms, like the dying Jacob. (Alleluia.)

In Votive Masses after Septuagesima, the following is said:

Graduale. Ps. 72:21, 23

Inflammatum est cor meum, et renes mei commutati sunt. *V.* Ut jumentum factus sum apud te, et ego semper tecum.

Tractus. Ps. 72:25, 26, 28

Quid mihi est in cælo? et a te quid volui super terram? *V.* Defecit caro mea

Gradual. Ps. 72:21, 23

My heart hath been inflamed, and my reins have been changed. *V.* I am become as a beast before Thee, and I am always with Thee.

Tract. Ps. 72:25, 26, 28

What have I in heaven? and besides Thee, what do I desire upon earth? *V.* For Thee my

et cor meum: Deus cordis
mei, et pars mea Deus in
æternum! *V.* Mihi autem ad-
hærere Deo bonum est, pò-
nere in Dómino Deo spem
meam.

flesh and my heart hath fainted
away; Thou art the God of my
heart, and the God that is my
portion for ever! *V.* But it is
good for me to adhere to my
God, to put my hope in the
Lord God.

During Paschal Time, the Gradual is omitted, and in its place is said:

Allelúja, allelúja. *V. Ps.*
72:26. Defécit caro mea et
cor meum: Deus cordis mei,
et pars mea Deus in ætér-
num! Allelúja. *V.* Fran-
ciscus pauper et húmilis,
cælum dives ingréditur,
hymnis cæléstibus honorátur.
Allelúja.

Alleluia, alleluia. *V. Ps.* 72:26.
For Thee my flesh and my heart
hath fainted away; Thou art the
God of my heart, and the God
that is my portion for ever!
Alleluia. *V.* Francis, poor and
humble, entereth rich into heav-
en, and is honored with celest-
ial hymns. Alleluia.

Sequentia

Sequence

To be omitted in Votive Masses

SANCTITÁTIS nova signa
Prodiérunt laude digna,
Mira valde, et benígna
In Francisco crédita.

LO! New signs of sanctity,
Deserving praise in high
degree,
Wonderful and fair to see,
In Francis now behold!

Regulátis novi gregis
Jura dantur novæ legis,
Renovántur jussa Regis
Per Franciscum tráditá.

To the newly-gathered band
Francis gives the King's com-
mand,
And guided by His mighty
hand,
The New Law does unfold.

Novus ordo, nova vita
Mundo surgit inaudíta;
Restaurávit lex sancíta
Statum evangélicum.

Before the world's astonished
view
Arise the life and Order new
Whose holy rules again renew
The Evangelic state.

Legi Christi paris formæ
Reformátur jus confórme;
Tenet ritus datæ normæ
Culmen apostólicum.

Francis to Christ's law conforms,
The life monastic he reforms
And all the Apostolic norms
He keeps inviolate.

Chorda rudis, vestis dura
Cingit, tegit sine cura,
Panis datur in mensúra,
Cálceus abjícitur.

Scant the measure of his food;
Scant his raiment, coarse and
rude;
A cord his girdle plain and
rude;
He goes with feet unshod.

Paupertátem tantum quærit,
De terrénis nihil gerit,
Hic Francíscus cuncta terit,
Lóculus despícitur.

For naught but poverty he yearns;
From money he in loathing
turns;
All earthly things now Fran-
cis spurns,
Despising all for God.

Quærit loca lacrimárum,
Promit voces cor amárum,
Gemit mœstus tempus ca-
rum
Pérditum in sæculo.

He seeks a place to weep apart,
And mourns in bitterness of
heart
The time he lost while taking
part
In earthly things so vain.

Montis antro sequestrátus
Plorat, orat humi stratus,
Tandem mente serenátus
Látitat ergástulo.

Within a mountain cavern lone
He hides to weep, and lying
prone,
Prays aloud with sigh and
groan;
Then peace returns again.

Ibi vacat rupe tectus,
Ad divína sursum vectus,
Spernit ima judex rectus,
Éligit cæléstia.

There in that rocky cave's re-
treat,
Enrapt in contemplation sweet,
The wise judge spurns the
earth beneath,
To heaven he aspires.

Carnem frenat sub censúra
Transformátam in figúra,
Cibum capit de Scriptúra,
Abigit terréstia.

His flesh by penance is subdued,
Transfigured wholly and re-
newed;
The Scriptures are his daily
food;
He scorns all base desires.

Tunc ab alto vir hierárcha
Venit ecce Rex monárcha,
Pavet iste patriárcha
Visiónem térritus.

Defert ille signa Christi,
Cicatrices confert isti,
Dum mirátur corde tristi
Passiónem táctus.

Sacrum corpus consignátur,
Manu, pede vulnerátur,
Dextrum latus perforátur,
Cruentátur ságuine.

Verba miscent arcanórum,
Multa clarent futurórum,
Videt Sanctus vim dictórum
Mýstico spirámine.

Patent statim miri clavi,
Foris nigri, intus flavi,
Pungit dolor pœna gravi,
Crúciant acúlei.

Cessat artis armatúra
In membrórum apertúra
Non impréssit hos natúra,
Non tortúra mállei.

Then like a seraph from the
height
Of heaven, comes the King of
Might;
The patriarch, in deep affright,
Beholds the vision dread.

It bears the marks of Christ,
and lo!
While Francis stands in speech-
less woe
It pierces him, and blood does
flow
From out the wounds so red.

His body, like Christ's Crucified,
Is signed on hands and feet.
His side,
Pierced through and through,
is slowly dyed
In crimson streams of blood.

Prophetic secrets now are heard;
Great wisdom has the Lord
conferred
Upon the saint; the mystic
word
His soul with light does flood.

Now in those bleeding wounds,
behold!
Black nails appear, cause pain
untold.
Sharp are the points, and
manifold
The anguish and the woe.

No human instrument did aught
To make those wounds; they
were not brought
To him by nature's hand, nor
wrought
By cruel hammer-blow.

Signis crucis, quæ portásti,
Per quæ mundum trium-
phásti,
Carnem hostem superásti
Inclyta victória:

Nos, Francísce, tueámur,
In advérsis protegámur,
Ut mercéde perfruámur
In cælésti glória.

Pater pie, Pater sancte,
Plebs devóta, te juvánte,
Turba Fratrum comitánte,
Mereátur præmia.

Fac consórtes supernórum
Quos infórmas vita mo-
rum;
Consequátur grex Minó-
rum
Sempitérna gáudia.
Amen. Allelúja.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum.
Matth. 11:25-30

IN ILLO témpore: Respón-
dens Jesus, dixit: Confí-
teor tibi, Pater, Dómine cæli
et terræ, quia abscondísti
hæc a sapiéntibus, et pru-
déntibus, et revelásti ea pár-
vulis. Ita, Pater: quóniam
sic fuit plácitum ante te.
Ómnia mihi trádicta sunt a
Patre meo. Et nemo novit
Fílium, nisi Pater: neque Pa-
trem quis novit, nisi Fílius,

We pray thee, by the cross's
sign
Marked on thy flesh, whereby
'twas thine
The world, the flesh, all things
malign,
To conquer gloriously:

O Francis, take us to thy care,
Protect us here from every
snare,
That we thy great reward may
share
In heaven eternally.

O holy Francis, Father sweet,
Devoutly we thine aid entreat.
May we and all thy children
meet,
Crowned victors in the strife.

In virtue's path our footsteps
train
And guide us where the saints
now reign,
That we, thy children, may
attain
The joys of endless life.
Amen. Alleluia.

✠ Continuation of the holy
Gospel according to Matthew.
Matt. 11:25-30

AT THAT time: Jesus an-
swered and said: I confess
to Thee, O Father, Lord of
heaven and earth, because Thou
hast hid these things from the
wise and prudent, and hast re-
vealed them to little ones. Yea,
Father; for so hath it seemed
good in Thy sight. All things
are delivered to Me by My Fa-
ther. And no one knoweth the
Son but the Father: neither doth

et cui volúerit Fílius reveláre. Veníte ad me, omnes, qui laborátis, et onerátí estis, et ego reficiam vos. Tóllite jugum meum super vos, et díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

anyone know the Father but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls. For My yoke is sweet and My burden light.

The Creed is said during the whole Octave.

Offertorium. Phil. 1:20, 21

Magnificábitur Christus in corpore meo, sive per vitam, sive per mortem; mihi enim vívere Christus est, et mori lucrum.

Secreta

MÚNERA tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Patre nostro Francíscó, ab omni nos culpárum labe purífica. Per Dóminum.

Præfatio Sancti Patris Nostri Francisci

Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte,

Offertory. Phil. 1:20, 21

Christ shall be magnified in my body, whether it be by life or by death; for to me, to live is Christ, and to die is gain.

Secret

SANCTIFY the gifts offered to Thee, O Lord; and through the intercession of our blessed Father Francis, purify us from every stain of guilt. Through our Lord.

Preface of our Holy Father Francis

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT IS truly meet and just, fitting and availing unto salvation, that we should always and everywhere give thanks

ater omnípotens, ætérne Deus; qui venerándum Con-
essórem fámulum tuum beá-
um Francíscum, tua, Deus,
ltíssima bonitáte et cle-
néntia, Sanctórum tuórum
néritis et virtútibus subli-
násti. Mentémque ipsíus,
iancti Spíritus operatióne,
mor ille Seráphicus arden-
tissime incéndit intérius; cu-
úsque corpus sacris Stigmá-
ibus insignívit extérius,
igno crucifixi Jesu Christi
Dómini nostri. Per quem
najestátem tuam laudant Án-
geli, adórant Dominatiónes,
remunt Potestátes. Cæli cæ-
orúmque Virtútes ac beáta
Seráphim, sócia exsultatióne
concélebrant. Cum quibus
et nostras voces, ut admít-
tí úbeas deprecámur, supplici
confessióne dicéntes:

Communio. Rom. 8:18

Non sunt condígnæ pas-
siones hujus témporis ad fu-
túram glóriam, quæ revelá-
bitur in nobis.

Postcommunio

ECCLÉSIAM tuam, quæsu-
mus, Dómine, grátia cæ-
lestis amplíficet: quam beáti
Patris nostri Francísci Con-
fessóris tui illumináre vo-
lúisti gloriósis méritis, et
exémplis. Per Dóminum.

unto Thee, O holy Lord, Father
almighty, eternal God; who in
Thine immeasurable goodness
and clemency, O God, hast ele-
vated the revered Confessor Thy
servant, blessed Francis, to the
merits and virtues of Thy saints.
And by the operation of the
Holy Spirit, that seraphic love
most ardently inflamed his mind
interiorly, and exteriorly signed
his body with the sacred Stig-
mata, the sign of our crucified
Lord, Jesus Christ. Through
whom the Angels praise Thy
majesty, the Dominations wor-
ship it, the Powers are in awe.
The heavens and the heavenly
Hosts and the blessed Seraphim
join together in celebrating their
joy. With whom, we beseech
Thee, join Thou our voices also,
while we say with humble
praise:

Communion. Rom. 8:18

The sufferings of this time
are not worthy to be compared
with the glory to come, that
shall be revealed in us.

Postcommunio

MAY heavenly grace, we be-
seech Thee, O Lord, fill
Thy Church, which Thou didst
will to adorn by the glorious
merits and example of our
blessed Father Francis, Thy Con-
fessor. Through our Lord.

During the Octave, a commemoration of the Feast of our Holy Father Francis is made, except on the Feast of the Holy Rosary.

*For a Votive Mass, the preceding Mass is used, with, how-
ever, this Introit:*

Introitus. Gal. 6:14

MIH I autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps. 141:2.* Voce mea ad Dóminum clamávi, voce mea ad Dóminum deprecátus sum. *V. Glória Patri.*

Introit. Gal. 6:14

BUT God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world. *Ps. 141:2.* I cried to the Lord with my voice; with my voice I made supplication to the Lord. *V. Glory be to the Father.*

OCTOBER 5

BL. FELIX MEDA

Virgin, of the Second Order

(Semi-double)

Felix was born of the wealthy and distinguished family of the Meda, in Milan, Italy. At the age of twelve she took the vow of perpetual chastity, and later entered the convent of Poor Clares at Milan. Here she endured many trials and suffered violent temptation from the devil. Her constancy never wavered and she at last emerged from her struggles victorious. Under her guidance the religious spirit of the community grew apace. At an advanced age she was entrusted with the founding of another convent at Pesaro. She died four years later, in 1444, after having instructed and strengthened her sisters in the true spirit of St. Francis.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS qui beatam Felicem Virginem tuam, per varias tentationes probatam, spiritu fortitudinis roborasti: ejus nobis intercessione et meritis concede; ut ab omnium hostium insidiis misericorditer liberemur. Per Dóminum.

Collect

O GOD, who didst strengthen blessed Felix, Thy Virgin with the spirit of fortitude, having proved her through various trials: grant us, through her intercession and merits, to be mercifully freed from the snares of all enemies. Through our Lord.

Commemoration is made of the Octave of our Holy Father Francis, from the feast of October 4; and of St. Placidus and Companions, Martyrs.

The Creed is said because of the Octave.

Secreta

ÆTIFICA nos, Dómine,
in domo oratiónis tuæ,
atque impósitæ sacris altári-
us hóstiæ, beátæ Felícis in-
tercessióne, fiant nobis in
térnæ vitæ provéntum. Per
Dóminum.

Commemorations as above.

The Preface of our Holy Father Francis.

Postcommunio

QUOS, Dómine, ad cœ-
nam Agni vocásti, tua
miseratióne consérva: atque
eáta Felíce pro nobis inter-
edénte, concéde; ut vitam
pprehendámus ætérnam. Per
Dóminum.

Commemorations as above.

Secret

GLADDEN us, O Lord, in
the house of Thy prayer;
and may the hosts placed on
Thy holy altars, through the in-
tercession of blessed Felix, be-
come for us an aid to eternal
life. Through our Lord.

Postcommunio

IN THY mercy, O Lord, pre-
serve those whom Thou didst
call to the table of the Lamb:
and through the intercession of
blessed Felix, grant that we
may lay hold of eternal life.
Through the same Jesus Christ.

OCTOBER 6

ST. MARY FRANCES OF THE FIVE WOUNDS

Virgin, of the Third Order

(Major Double)

Mary Frances was born of a middle-class family at Naples. God showered her with graces from her early childhood, and granted her the rarest gifts of contemplation. At the age of seventeen, she received the offer of a brilliant marriage, but, much to her father's anger, she refused. She then became a Tertiary, while continuing to live at home. She frequently enjoyed apparitions, and being particularly devoted to the Passion, she was permitted to experience some of the sufferings of our Saviour. Ill health and mistreatment made a continual agony of her life, yet she offered all up in union with the sufferings of our Lord. She lived in continual union with God until her death in 1791.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following orations:

Oratio

DEUS, qui beátam Marí-
am-Francíscam Vírgi-
nem, imáginis Fílii tui cru-
cifíxi confórmem fieri volú-

Collect

O GOD, who didst wish that
blessed Mary Frances, the
Virgin, should be made like to
the image of Thy crucified Son:

sti: ejus nobis méritis et intercessióne concéde; ut, in eándem imáginem transformáti in terris, gloriificári cum ipsa mereámur in cælis. Per eúndem Dóminum.

grant us through her merits an intercession that, transformed according to that image on earth we may deserve to be glorified with her in heaven. Through the same Jesus Christ.

Commemoration is made of St. Bruno, Confessor; and of the Octave of our Holy Father Francis.

The Creed is said because of the Octave.

Secreta

ACCIPE, Dómine, múnera, quæ in beátæ Mariæ-Franciscæ Virgínis celebritáte deférimus: cujus nos patrocínio muníri confidimus. Per Dóminum.

Secret

RECEIVE, O Lord, the gift which we bring on the feast of blessed Mary Francis the Virgin: by whose protection we trust we shall be protected. Through our Lord.

Commemorations as above.

Preface of our Holy Father Francis.

Postcommunio

QUÆSUMUS, omnípotens Deus: ut, qui cæléstia percépimus aliménta, per hæc, beáta Mariá-Franciscá Virgíne tua exoránte, ab ómnibus liberémur advérsis. Per Dóminum.

Postcommunio

WE BESEECH Thee, a mighty God, that we who have received heavenly nourishment may, at the prayer of blessed Mary Francis, Thy Virgin, be freed by it from all adversity. Through our Lord.

Commemorations as above.

OCTOBER 8

ST. BRIDGET

Widow, of the Third Order

(Major Double)

St. Bridget was born about 1302 in Sweden, of a noble and illustrious family. She was favored with a vision of the Crucified at the age of ten, and ever afterward meditated on the Passion. She married Prince Ulf, a young man of outstanding virtue, and together they entered the Third Order. Bridget reared her eight children in the fear and love of God, and when her husband died she founded the Order of Bridgettines. She wrote an account of the numerous revelations with which God favored her during life. She died at Rome, 1373

Mass as in the Roman Missal.

Commemoration is made of the Octave of our Holy Father Francis.

The Creed is said because of the Octave.

Preface of our Holy Father Francis.

OCTOBER 10

ST. DANIEL AND SIX COMPANIONS

Martyrs, of the First Order

(Major Double)

Daniel, the provincial of Calabria, a man of remarkable piety, and six companions — Angelus, Samuel, Donulus, Leo, Hugolinus and Nicholas — went to Africa to preach to the Mohammedans. They were soon apprehended by the Mohammedans, and urged to renounce their faith. They remained steadfast, encouraging one another and rejoicing in the crown that awaited them. They were beheaded on October 10, 1227, and their bodies later were taken to Spain. Many miracles occurred through their intercession. Pope Leo X canonized them in 1516.

Introitus. Eccli. 44:15, 14

IN APICIENTIAM Sanctórum
Martyrum pápuli: et laudes
eorum nuntiét Ecclesiá: nó-
mina autem eórum vivent in
sæculum sæculi. Ps. 32:1.
Consultáte, justi, in Dómino:
quod ei decet collaudátio. V.
Glória Patri.

Oratio

FRATÉRNA nos, Dómine,
Martyrum tuórum coróná-
tificet: quæ et fidei nostræ
conferat incrementa virtútum,
multiplici nos suffrágio
consolétur. Per Dóminum.

*Commemoration is made of St. Francis Borgia, Confessor;
and of the Octave of our Holy Father Francis.*

Lectio Epístolæ beáti Pauli
Apostoli ad Corínthios.

2 Cor. 6:4-10

FRATRES: Exhibeámus
nosmetipsos sicut Dei
ministros in multa paciéntia,

Introit. Eccli. 44:15, 14

LET the people show forth the
wisdom of the saints, and
the Church declare their praises;
but their names live for ever.
Ps. 32:1. Rejoice in the Lord,
O ye just: praise becometh the
upright. V. Glory be to the Fa-
ther.

Collect

MAY the brotherly group of
Thy Martyrs bring us joy,
O Lord; and may they give to
our faith increase in virtue and
console us through their joint
intercession. Through our Lord.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

2 Cor. 6:4-10

BRETHREN: Let us exhibit
ourselves as the ministers of
God, in much patience, in tribu-

in tribulatiōnibus, in necessitatibus, in angustiiis, in plagis, in carcēribus, in seditiōnibus, in labōribus, in vigiliis, in jejūniis, in castitate, in sciētia, in longanimitate, in suavitate, in Spīritu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma justitiæ a dextris et a sinistris: per gloriā et ignobilitatem: per infāmiā et bonam famam: ut seductōres et verāces: sicut qui ignōti, et cōgniti: quasi moriētes, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudētes: sicut egētes, multos autem locupletantes: tamquam nihil habētes, et omnia possidētes.

Graduale. Ps. 33:18, 19

Clamaverunt justī: et Dōminus exaudivit eos, et ex omnibus tribulatiōnibus eōrum liberāvit eos. *V.* Juxta est Dōminus his qui tribulato sunt corde, et hūmiles spīritu salvābit.

Allelūja, allelūja. *V.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secūta est, inclūta tenens regna cælēstia. Allelūja.

✠ Sequētia sancti Evangēlii secūndum Lucam.

Luc. 6:17-23

IN ILLO tēpore: Descēdens Jesus de monte, stetit in loco campēstri, et turba discipulōrum ejus, et multi-

lation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left, by honor and dishonor; by evil report and good report; as deceivers and yet true; as unknown and yet known; as dying and behold, we live; as chastised and not killed; as sorrowful yet always rejoicing; as needy yet enriching many; as having nothing and possessing all things.

Gradual. Ps. 33:18, 19

The just cried, and the Lord heard them, and delivered them out of all their troubles. *V.* The Lord is nigh unto those that are of a contrite heart, and He will save the humble of spirit.

Alleluia, alleluia. *V.* This true brotherhood, which conquers the crimes of the world, it hath followed after Christ, possessing the glorious kingdom of heaven. Alleluia.

✠ Continuation of the holy Gospel according to Luke.

Luke 6:17-23

AT THAT time: Coming down from the mountain, Jesus stood in a plain place, in the company of His disciples

údo copiósa plebis ab omni Iudæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discipulos suos, dicebat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímmini. Beáti, qui nunc letis: quia ridébitis. Beáti eritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

and a very great multitude of people from all Judea and Jerusalem, and the seacoast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him and healed all. And He, lifting up His eyes on His disciples, said: Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Be glad in that day and rejoice; for behold, your reward is great in heaven.

The Creed is said because of the Octave.

Offertorium. Ps. 149:5, 6

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáuibus eórum. Allelúja.

Secreta

[TERÁTA mystéria, Dómine, pro sanctórum Mártyrum tuórum commemoratióne, devóta mente tracténus: quibus præsidium nobis rescát, et gáudium. Per Dóninum.

Commemorations as above.

Preface of our Holy Father Francis, as on October 4.

Offertory. Ps. 149:5, 6

The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouth. Alleluia.

Secret

MAY we handle these mysteries, O Lord, repeated for the commemoration of Thy holy Martyrs, with a devout soul; and by them may protection and joy increase for us. Through our Lord.

Communio. Matth. 10:27

Quod dico vobis in ténebris, dicite in lúmine, dicit Dóminus; et quod in aure audítis, prædicáte super tecta.

Postcommunio

PRÆSTA, quæsumus, omnípotens Deus: ut, quorum memóriam sacraménti participatióne recólimus, fidem quoque proficiendo secémur. Per Dóminum.

Communion. Matt. 10:27

That which I tell you in the dark, speak ye in the light; saith the Lord; and that which you hear in the ear, preach ye upon the housetops.

Postcommunion

GRANT, we beseech Thee, O almighty God, that we may also follow, to our profit, the faith of those whose memory we celebrate by participating in the sacrament. Through our Lord.

Commemorations as above.

OCTOBER 11

THE MATERNITY OF THE BLESSED VIRGIN MARY
(*Double of the Second Class*)

Mass as in the Roman Missal.

Commemoration is made of the Octave Day of St. Francis.

Oratio

DEUS, qui te párvulis et humílibus reveláre non dedignáris: tríbe nobis, quæsumus, imitatióne beáti Patris nostri Francísci; et stultam hujus mundi dedíscere sapiéntiam, et solum edíscere Jesum Christum crucifíxum, Fílium tuum. Qui tecum.

Secreta

MÚNERA tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Patre nostro Francíscó, ab omni nos culpárum labe purífica. Per Dóminum.

Collect

O GOD, who dost not disdain to reveal Thyself to the small and humble: grant us, we beseech Thee, in imitation of our holy Father Francis, both to unlearn the foolish wisdom of this world, and to learn only Jesus Christ crucified, Thy Son. Who with Thee liveth and reigneth.

Secret

SANCTIFY the gifts offered to Thee, O Lord, and through the intercession of our blessed Father Francis, purify us from every stain of guilt. Through our Lord.

Postcommunio

ECCLĒSIAM tuam, quæsumus, Dómine, grátia cæléstis amplíficet: quam beáti Patris nostri Francísci Confessóris tui illumináre volústi gloriósis méritis, et exémp-
lis. Per Dóminum.

Postcommunio

MAY heavenly grace, we beseech Thee, O Lord, fill Thy Church which Thou didst will to adorn by the glorious merits and example of our blessed Father Francis, Thy Confessor. Through our Lord.

OCTOBER 12

ST. SERAPHIN OF MONTEGRANARO

*Confessor, of the First Order**(Major Double)*

Seraphin was born of poor Italian parents. At the age of sixteen, he entered the Capuchin Order as a lay-brother. He filled the office of porter, but always found time to help others in their work. Devoted to prayer and meditation on the sufferings of Christ, he lived a life of close union with God. His death came in 1604.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DEUS, qui in corde beáti Seraphíni amóris tui flammæ excitásti: ejus, quæsumus, nobis intercessióne concéde; ut, illius vestigia sectántes, iisdem ardóribus accendámur. Per Dóminum.

Collect

O GOD, who didst excite in the heart of blessed Seraphin the flames of Thy love: grant us, we beseech Thee, through his intercession that, following his footsteps, we may be enkindled with the same ardor. Through our Lord.

OCTOBER 19

ST. PETER OF ALCANTARA

*Confessor, of the First Order**(Major Double)*

St. Peter was born at Alcantara, in Spain, in the year 1499. As a child he was favored with the gift of prayer, and strove to foster in himself the true spirit of mortification. He entered the Franciscan Order and at once gave himself wholly to union with God. His corporal penances were amazing, and God showed how pleasing they were to Him by sustaining St. Peter in miraculous ways. He was eminently successful as a preacher of missions. The intimate friend of St. Teresa

of Avila, St. Peter, becoming her spiritual director, aided her in the reform of the Order of Carmel. He filled many high offices, but always remained humble and obedient. In 1562 he died, and St. Teresa saw his soul take its flight to heaven. Later he appeared to her and said: "O happy penance, that has merited for me such wondrous glory."

Introitus. Gal. 6:14

MIHI autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps. 33:2.* Benedícám Dóminum in omni témpore, semper laus ejus in ore meo. *V. Glória Patri.*

Oratio

DEUS, qui beátum Petrum Confessórem tuum admirábilis pœniténtiæ et altíssimæ contemplatiónis múnere illustráre dignátus es: concéde propítius; ut, ejus suffragántibus méritis, carne mortificáti, cæléstium donórum partícipes fieri mereámur. Per Dóminum.

Lectio Epístolæ beáti Pauli Apóstoli ad Philippenses.

Phil. 3:7-12

FRATRES: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen existímo ómnia detriméntum esse propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitor ut stércora, ut Christum lucrifáciam, et invéniam in illo, non habens meam justítiam,

Introit. Gal. 6:14

BUT God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. *Ps. 33:2.* I will bless the Lord at all times; His praise shall be always in my mouth. *V. Glory be to the Father.*

Collect

O GOD, who didst deign to adorn blessed Peter, Thy Confessor, with the gift of admirable penance and highest contemplation: mercifully grant that by the intercession of his merits we, being mortified in the flesh, may deserve to be made partakers of heavenly gifts. Through our Lord.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.
Phil. 3:7-12

BRETHREN: The things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ, and may be found in Him, not having my justice, which is of the law, but that

quæ ex lege est, sed illam, quæ ex fide est Christi Jesu: quæ ex Deo est justitia in fide, ad cognoscendum illum, et virtutem resurrectionis ejus, et societatem passionum illius: configuratus morti ejus: si quo modo occurram ad resurrectionem, quæ est ex mortuis. Non quod jam acciperim, aut jam perfectus sim: sequor autem, si quo modo comprehendam, in quo et comprehensus sum a Christo Jesu.

Graduale. Ps. 36:30, 31

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. *V.* Lex Dei ejus in corde ipsius, et non supplantabuntur gressus ejus.

Allelúja, allelúja. *V.* Crucis cultor óptime, sancte Petre, forma veræ sanctitátis, ímpetra nobis, tuis precibus, fructus dignos pœnitentiæ, ut tecum simus æternæ glóriæ consórtes. Allelúja.

In Votive Masses after Septuagesima, the Alleluia and the following Verse are omitted, and the Tract is said.

Tractus. Ps. 111:1-3

Beátus vir qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítiæ in domo ejus, et justitia ejus manet in sæculum sæculi.

which is of the faith of Christ Jesus; which is of God, justice in faith, that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death: if by any means I may attain to the resurrection which is from the dead. Not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

Gradual. Ps. 36:30, 31

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. *V.* The law of his God is in his heart, and his steps shall not be supplanted.

Alleluia, alleluia. *V.* O thou great lover of the cross, St. Peter, image of true sanctity, obtain for us through thy prayers worthy fruits of penance, that with thee we may be partakers of eternal glory. Alleluia.

Tract. Ps. 111:1-3

Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

During Paschal Time the Gradual is omitted, and in its place is said:

Allelúja, allelúja. *V. Gal. 2:19.* Christo confixus sum cruci: vivo autem ego, jam non ego, vivit vero in me Christus. Allelúja. *V. Crucis cultor óptime, sancte Petre, forma veræ sanctitátis, ímpetra nobis, tuis précibus, fructus dignos pœniténtiæ, ut tecum simus æternæ glóriæ consórtes.* Allelúja.

✠ *Sequéntia sancti Evangélii secúndum Lucam.*

Luc. 12:32-34

IN ILLO témpore: Dixit Jesus discípulis suis: Nolite timére, pusillus grex, quia compláuit Patri vestro dare vobis regnum. Véndite quæ possidéitis, et date elemósynam. Fácite vobis sáculos qui non veteráscunt, thesáurum non deficiéntem in cælis: quo fur non apprópiat, neque tinea corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

Offertorium. Ps. 20:2, 3

In virtúte tua, Dómine, lætábitur justus, et super salutáre tuum exsultábit vehementer: desidérium ánimæ ejus tribuísti ei.

Secreta

OBLATIÓNEM nostram, quæsumus, Dómine, sancti Petri méritis placátus assúme: quam, dum in carne viveret, puríssimis mánibus

Alleluia, alleluia. *V. Gal. 2:19.* With Christ I am nailed to the cross; and I live, now not I, but Christ liveth in me. Alleluia. *V. O thou great lover of the cross, St. Peter, image of true sanctity, obtain for us through thy prayers worthy fruits of penance, that with thee we may be partakers of eternal glory.* Alleluia.

✠ *Continuation of the holy Gospel according to Luke.*

Luke 12:32-34

AT THAT time: Jesus said to His disciples: Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Offertory. Ps. 20:2, 3

In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly; Thou hast given him his soul's desire.

Secret

BEING appeased through the merits of St. Peter, accept, we beseech Thee, O Lord, our offering; which while he lived in the flesh he touched

contractavit et obtulit. Per Dóminum.

Communio. Matth. 19:28, 29

Amen dico vobis quod vos qui reliquistis ómnia et secúti estis me, centuplum accipiétis, et vitam ætérnam possidébitis.

Postcommunio

PRÆSTA, quæsumus, omnípotens Deus: ut, beáti Petri Confessóris tui semper facta sectántes, fructum, quem de cælésti hoc aliménto percépit, ipsi quoque percípere nereámur. Per Dóminum.

and offered with most pure hands. Through our Lord.

Communion. Matt. 19:28, 29

Amen, I say to you that you, who have left all things and have followed Me, shall receive a hundredfold, and shall possess life everlasting.

Postcommunion

GRANT, we beseech Thee, O almighty God, that always imitating the deeds of blessed Peter, Thy Confessor, we also may deserve to receive the fruit which he received from this heavenly nourishment. Through our Lord.

OCTOBER 21

BL. JAMES OF STREPA

Bishop and Confessor, of the First Order

(Semi-double)

James was born of a noble Polish family. After entering the Franciscan Order, he became noted for his many spiritual accomplishments and for his virtues, particularly his zeal for souls. He labored especially in Russia, which was then inhabited partly by heathens, partly by schismatic Greeks. He was constrained to accept the dignity of Archbishop of Halicz, but he never relaxed his missionary labors. Throughout his life, and especially as archbishop, he was tenderly devoted to the Mother of God. After a life spent in toil for the spiritual and temporal welfare of his subjects, he died in 1409 and was buried in the habit of his Order. His body is incorrupt.

Mass Statuit, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui in beáto Jacobo Confessóre tuo atque Pontífice apostólicum evangelizándi spíritum mirabiliter renovásti: præsta, quæsumus; ut, ipso intercedénte,

Collect

O GOD, who didst wonderfully renew the Apostolic spirit of preaching the Gospel in blessed James, Thy Confessor and Pontiff: grant, we beseech Thee, that through his

fide ac móribus tibi júgiter | intercession we may ever cling
adhæreámus. Per Dóminum. | to Thee in faith and morals.
Through our Lord.

Commemoration is made of St. Hilarion, Abbot; and of St. Ursula and Companions, Virgins and Martyrs.

✠ Sequéntia sancti Evangélii
secúndum Joánnem.
Joann. 10:11-16

✠ Continuation of the holy
Gospel according to John.
John 10:11-16

IN ILLO témpore: Dixit
Jesus pharisæis: Ego sum
pastor bonus. Bonus pastor
ánimam suam dat pro óvibus
suis. Mercenárius autem, et
qui non est pastor, cujus non
sunt oves própriae, videt lu-
pum veniéntem, et dimíttit
oves, et fugit: et lúpus rapit,
et dispérgit oves. Mercená-
rius autem fugit, quia mer-
cenárius est, et non pértinet
ad eum de óvibus. Ego sum
pastor bonus: et cognóscó
meas, et cognóscunt me meæ.
Sicut novit me Pater, et ego
agnóscó Patrem: et ánimam
meam pono pro óvibus meis.
Et álias oves hábeo, quæ
non sunt ex hoc ovíli: et
illas opórtet me addúcere, et
vocem meam áudient, et fiet
unum ovíle, et unus pastor.

AT THAT time: Jesus said to
the Pharisees: I am the the
good shepherd. The good shep-
herd giveth his life for his sheep.
But the hireling, and he that is
not the shepherd, whose own
the sheep are not, seeth the
wolf coming, and leaveth the
sheep, and flieth: and the wolf
catcheth and scattereth the sheep.
And the hireling flieth, because
he is a hireling, and he hath no
care for the sheep. I am the
good shepherd; and I know
Mine, and Mine know Me. As
the Father knoweth Me, and I
know the Father; and I lay
down My life for My sheep.
And other sheep I have that are
not of this fold; them also I
must bring, and they shall hear
My voice, and there shall be one
fold and one shepherd.

In Consecrated Churches

OCTOBER 22

THE ANNIVERSARY OF THE DEDICATION
OF THE CHURCH

(Double of the First Class, with a Common Octave)

The dedication of a church to God is a solemn and sacred event. Instead of each church keeping the anniversary of its own dedication, the Order sets aside this day on which all consecrated churches celebrate their dedication.

Mass Terribilis, from the Common of the Dedication of a Church.

The Creed is said.

OCTOBER 23

BL. JOSEPHINE LEROUX

*Virgin and Martyr, of the Second Order**(Double)*

A Poor Clare at the time of the French Revolution, Josephine was forced to leave her convent and return to her family home at Valenciennes. When that city was captured by the Austrians, she resumed convent life with the Ursulines of the city, among whom her own sister was numbered. When the French retook Valenciennes, Josephine was arrested and condemned to death as a traitor for having resumed the religious life contrary to law. Together with her sister and four other companions, she was beheaded in 1794.

Mass Me expectaverunt, from the Common of Virgins, in the second place, with the following:

Oratio

CÓRDIBUS nostris, Dómine Jesu, timórem tuum et amórem bénignus infúnde: ut, méritis et exémpis beátæ Josephínæ Vírginis et Mártýris tuæ, mortem ipsam pótius eligámus, quam tibi ullam offénsam irrogáre tentémus. Qui vivis.

Collect

O LORD JESUS, graciously pour into our hearts fear and love for Thee; that through the merits and example of blessed Josephine, Thy Virgin and Martyr, we may choose death rather than dare to offend Thee. Who livest and reignest.

In consecrated churches, a commemoration is made of the Octave of the Dedication, and the Creed is said.

Secreta

MÚNERA, Dómine, in honórem beátæ Josephínæ Vírginis et Mártýris tuæ, sacris altáribus imponéntes, nos miserátor illústra: ut, ad ejus exémplum, discámus mundi gáudia fastidíre, et cæli præmia suspiráre. Per Dóminum.

Secret

O LORD, in Thy mercy enlighten us who lay gifts on Thy holy altar in honor of blessed Josephine, Thy Virgin and Martyr; that after her example we may learn to despise the joys of the world, and to sigh after the rewards of heaven. Through our Lord.

Postcommunio

MÁNEAT in nobis, Dómine, intercedénte beáta Josephína Vírgine et Mártýre tua, divíni operátio sacraménti: ut inde, hujus

Postcommunion

MAY the workings of this divine sacrament remain in us, O Lord, through the intercession of blessed Josephine, Thy Virgin and Martyr; that

témporis inter angústias, per- énne ad vítia fugiéndā reme- dium, et ad comparánda mé- rita simul habeámus auxí- lium. Per Dóminum.	amid the trials of this life we may obtain thence both a last- ing remedy for avoiding faults and help for amassing merits. Through our Lord.
---	---

OCTOBER 25

BL. BALTHASSAR OF CHIAVARI
Confessor, of the First Order
(Semi-double)

Balthassar was the son of a noble old family. Having become a Franciscan, he was made professor of Theology and then provincial of the Order. He distinguished himself by all the virtues of a good religious, practised the greatest severities, and rejoiced to be counted the least among the brethren. He labored untiringly in the pulpit and confessional, and died in 1492 at the age of seventy-three.

Mass Os justi, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

ADESTO supplicatiónibus nostris, omnipotens Deus, qui beátum Balthássarem, Confessórem tuum, dignum prædicatiónis ac Sacraménti Pœniténtiæ mínistrum fidélibus præbuísti: ejus méritis et intercessióne concéde; ut ad ætérnam animárum salútem sédulo laborémus, ac digna virtútum ópera faciámus. Per Dóminum.

Collect

ATTEND to our supplications, O almighty God, who hast given blessed Balthassar, Thy Confessor, to the faithful as a worthy minister of preaching and of the Sacrament of Penance; and grant by his merits and intercession that we may diligently labor for the eternal salvation of souls, and may perform worthy deeds of virtue. Through our Lord.

In consecrated churches, a commemoration is made of the Octave of the Dedication.

Commemoration is made of Sts. Chrysanthus and Daria, Martyrs.

In consecrated churches the Creed is said.

Secreta

CONCÉDE, quæsumus, Dómine, per intercessiónem beáti Balthássaris; ut hæc sacrificia debilitáti nostræ subsidium cónferant, et

Secret

GRANT, we beseech Thee, O Lord, through the intercession of blessed Balthassar, that these sacrifices may bring aid to our weakness and may

ánimas nostras ab omni peccáti contagióne defendánt. | keep our souls from all contagion of sin. Through our Lord.
Per Dóminum.

Commemorations as above.

Postcommunio

QUÆSUMUS, Dómine, per hæc sancta mystéria, quæ súmpsimus; ut intercedente beáto Balthássare Confessóre tuo, et justí in tua dilectióne firméntur, et peccatóres ad salútis trámitem reducántur. Per Dóminum.

Postcommunion

WE BESEECH Thee, O Lord, through these holy mysteries which we have received, that at the intercession of blessed Balthassar, Thy Confessor, both the just may be strengthened in Thy love, and sinners may be brought back to the way of salvation. Through our Lord.

Commemorations as above.

OCTOBER 26

BL. BONAVENTURE OF POTENZA

*Confessor, of the First Order
(Double)*

Bonaventure was born of poor but devout parents in Potenza, Italy. He entered the Order of Minors Conventual, where he was trained in the spirit of humility, self-abnegation and obedience. As a priest he labored with remarkable success, although his sermons were simple and his appearance unassuming. He was appointed master of novices, and strove to inspire his charges with the primitive Franciscan spirit. When an epidemic broke out in the town, he was fearless in nursing the plague-stricken and wrought many miraculous cures. Throughout his life he was a shining example of every virtue. His blessed death took place in 1711.

Mass Os justí, from the Common of a Confessor not a Pontiff, in the first place, with the following:

Oratio

DEUS, qui in beáto Bonaventúra Confessóre tuo exímium obediéntiæ exémplum constituére dignátus es: præsta, quæsumus; ut, ejus imitatióne voluntátem nostram abnegántes, mandátis

Collect

O GOD, who didst deign to give us a surpassing example of obedience in blessed Bonaventure, Thy Confessor: grant, we beseech Thee, that denying our will after his example, we may ever be able to ad-

tuis perpétuo inhærere valeamus. Per Dóminum. | here to Thy commandments. Through our Lord.

In consecrated churches, commemoration is made of the Octave of the Dedication, and the Creed is said.

Commemoration is made of St. Evaristus, Pope and Martyr.

In Consecrated Churches

OCTOBER 29

OCTAVE DAY OF THE DEDICATION OF
THE CHURCH
(Major Double)

Mass Terribilis, from the Common of the Dedication of a Church.

The Creed is said.

OCTOBER 30

BL. ANGELUS OF ACRI
Confessor, of the First Order
(Double)

Angelus was born at Acri, in Italy, and entered the Capuchin Order three times before he finally received the grace of perseverance. As a priest he was greatly devoted to the Holy Mass. A renowned preacher, he used only the simplest language in obedience, it is said, to instructions received from God. Many great humiliations awaited him at every turn of life, but he never relaxed his zeal in the service of others, especially of those who caused him most suffering. He died in 1739.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

MIRÁBILIS in Sanctis tuis, omnípotens Deus, qui beáti Ángeli spíritum ad teípsum tráhere dignátus es: ejus méritis et intercessióne concède, cuncta nos terréna respúere, et in amóre supérnæ pátriæ contínua cælestium meditatioe roborári. Per Dóminum.

Collect

O ALMIGHTY GOD, who art wonderful in Thy saints, and who didst deign to attract to Thyself the spirit of blessed Angelus: grant through his merits and intercession that we may ever despise earthly things, and may be strengthened, through continual meditation on celestial things, in the love of the heavenly fatherland. Through our Lord.

OCTOBER 31

BL. CHRISTOPHER OF ROMANDIOLA AND
BL. THOMAS OF FLORENCE*Confessors, of the First Order**(Semi-double)*

Christopher, first a parish priest, later entered the Franciscan Order out of admiration for St. Francis, whom he knew personally. He was sent by his superiors to southwest France, and there worked zealously for the conversion of the Albigensian heretics. He died in 1272.

As a young man, Thomas was given to the pursuit of worldly pleasures and honors, but God mercifully enlightened him and led him to withdraw from the world and do penance in the Franciscan Order. He was favored with extraordinary gifts of prayer, and because of his sanctity was sent to preach against the heretical Fraticelli, though he was not a priest. Later on he went to the schismatic Greeks in the East. He suffered many hardships among them, and was even about to receive the crown of martyrdom when the Pope offered a large sum for his release. He returned to Italy, where he died a holy death in 1447.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations.

Commemoration is made of the Vigil of All Saints.

The Last Gospel is from the Mass of the Vigil of All Saints.

FEASTS OF NOVEMBER

NOVEMBER 3

BL. RAYNER

*Confessor, of the First Order**(Semi-Double)*

Rayner was born of the noble family of the Mariani in Arezzo, Italy. He entered the Franciscan Order as a lay-brother, and distinguished himself by his fraternal charity, profound humility, perfect obedience and Evangelical poverty. He was the constant companion of Benedict of Arezzo, the great missionary of the East, and went with him on all his apostolic travels. He was also a close friend of Brother Masseo, the beloved companion of St. Francis. He died in 1304, and in 1802 he was beatified by Pope Pius VII.

Mass Justus, from the Common of a Confessor not a Pontiff, in the second place, with the following:

Oratio

DÓMINE Jesu Christe, qui beátum Raynérium Confessórem tuum, per árduas humilitátis, paupertátis, obediéntiæ, et paciéntiæ sémitas, in tui imitatióne mirábilem effecísti: ejus nobis intercessióne et exémplo concéde; ut secúndum te vivere valeámus. Qui vivis.

Collect

O LORD Jesus Christ, who didst distinguish blessed Rayner, Thy Confessor, in his imitation of Thee through the hard paths of humility, poverty, obedience and patience: grant through his intercession and example that we may be able to live in a manner pleasing to Thee. Who livest.

Commemoration is made of the Octave of All Saints.

The Creed is said because of the Octave of All Saints.

NOVEMBER 4

ST. CHARLES BORROMEO

Bishop and Confessor, Cardinal Protector of the Seraphic Order

(Major Double)

St. Charles was born of the noble family of Borromeo. He was a nephew of Pope Pius IV, and while still a young man, was made Cardinal and Archbishop of Milan. He was an example to all for his virtues, mortification and zeal for the sanctification of his people. He was one of the greatest and holiest prelates of the sixteenth century, and his death in 1584 was the source of great sorrow to his people and the Church.

Mass as in the Roman Missal.

NOVEMBER 5

THE HOLY RELICS PRESERVED IN THE CHURCHES OF THE SERAPHIC ORDER

(Major Double)

Introitus. Ps. 33:20, 21

MULTÆ tribulatiónes jústórum, et de his ómnibus liberábit eos Dóminus. Dóminus custódit ómnia ossa eórum, unum ex his non conterétur. *Ps. ibid.: 2.* Benedícam Dóminum in omni

Introit. Ps. 33:20, 21

MANY are the afflictions of the just; but out of them all will the Lord deliver them. The Lord keepeth all their bones; not one of them shall be broken. *Ps. ibid.: 2.* I will bless the Lord at all times; His praise

témpore, semper laus ejus in ore meo. *V. Glória Patri.*

shall be always in my mouth. *V. Glory be to the Father.*

Oratio

AUGE in nobis, Dómine, resurrectionis fidem, qui in Sanctorum tuorum reliquiis mirabilia operáris: et fac nos immortalis glóriæ participes, cujus in eorum cineribus pignora venerámur. Per Dóminum.

Collect

O LORD, who workest wonders in the relics of Thy saints: increase in us faith in the resurrection, and make us to share in that immortal glory, the pledge of which we honor in their ashes. Through our Lord.

Commemoration is made of the Octave of All Saints.

Lectio libri Sapiéntiæ.

Lesson from the book of Wisdom.

Eccli. 44:10-15

Eccli. 44:10-15

HI VIRI misericórdiæ sunt, quorum pietates non defuerunt: cum semine eorum permanent bona, hæreditas sancta nepotes eorum, et in testamentis stetit semen eorum: et filii eorum propter illos usque in ætérnum manent: semen eorum et glória eorum non derelinquétur. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generatióem et generatióem. Sapiéntiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia.

THESE were men of mercy, whose godly deeds have not failed; good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the Church declare their praise.

Graduale. Ps. 149:5

Gradual. Ps. 149:5

Exsultábunt Sancti in glória, lætabúntur in cubilibus suis. *V. Ps. ibid.: 1.* Cantáte Dómino cánticum novum, laus ejus in ecclésia Sanctorum.

The saints shall rejoice in glory; they shall be joyful in their beds. *V. Ps. ibid.: 1.* Sing ye to the Lord a new canticle, let His praise be in the Church of the saints.

Allelúja, allelúja. *V. Ps. 67:4.* Justi epuléntur, et

Alleluia, alleluia. *V. Ps. 67:4.* Let the just feast, and rejoice

exsúltent in conspéctu Dei, et delecténtur in lætitia. Allelúja.

✠ Sequéntia sancti Evangélii
secúndum Lucam.
Luc. 6:17-23

IN ILLO témpore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípuulos suos, dicebat: Beáti páuperes, quia vestrum est regnum Dei. Beáti, qui nunc esuritis: quia saturabímmini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die et exsultáte: ecce enim merces vestra multa est in cælo.

before God, and be delighted with gladness. Alleluia.

✠ Continuation of the holy
Gospel according to Luke.
Luke 6:17-23

AT THAT time: Jesus coming down from the mountain stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him and healed all. And He, lifting up His eyes on His disciples, said: Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Be glad in that day and rejoice; for behold, your reward is great in heaven.

The Creed is said.

Offertorium. Ps. 67:36

Mirábilis Deus in Sanctis
suis! Deus Israél ipse dabit
virtútem et fortitúdinem ple-

Offertory. Ps. 67:36

God is wonderful in His
saints! The God of Israel is He
who will give power and

bi suæ: benedictus Deus!
Allelúja.

Secreta

IMPLORÁMUS, Dómine,
cleméntiam tuam: ut, Sanctórum tuórum, quorum reliquias venerámur, suffragántibus méritis, hóstia, quam offerimus, nostrórum sit expiatio delictórum. Per Dóminum.

Commemoration as above.

Communio. Ps. 32:1

Gaudéte, justí, in Dómino: rectos decet collaudatio.

Postcommunio

MULTÍPLICA super nos, quæsumus, Dómine, per hæc sancta quæ sumpsimus, misericórdiam tuam: ut, sicut in tuórum solemnitate Sanctórum, quorum reliquias cólimus, pia devotióne lætámur; ita eórum perpétua societate, te largiénte, fruámur. Per Dóminum.

Commemoration as above.

strength to His people: blessed be God! Alleluia.

Secret

WE IMPLORE Thy clemency, O Lord, that through the intercession of the saints whose relics we venerate, the host which we offer may be an expiation of our sins. Through our Lord.

Communio. Ps. 32:1

Rejoice in the Lord, O ye just; praise becometh the upright.

Postcommunio

MULTIPLY upon us Thy mercy, we beseech Thee, O Lord, through these holy mysteries which we have received; that as we rejoice with pious devotion in the solemnity of Thy saints whose relics we venerate, so through Thy graciousness we may enjoy their unending companionship. Through our Lord.

NOVEMBER 6

BL. MARGARET OF LORRAINE

Widow, of the Second Order

(Semi-double)

Margaret was born of the ancient and noble dukes of Lorraine. After the death of her husband, Duke René of Alençon, she ruled the duchy with great prudence and charity. She evinced tender love for the poor, and built churches, convents and hospitals in many places. Later, turning the government over to her son, she joined the Third Order, and finally, the Second Order. She died in 1521 at the convent of Poor Clares in Argenton, which she herself had founded.

Mass Cognovi, from the Common of Holy Women, in the second place, with the following:

Oratio

AUCTOR virtutum omnium, Deus, qui beatam Margaritam famulam tuam eximiam in omni vite statu meritis illustrare dignatus es: ipsius nobis intercessione concede; ut in vocatione, qua vocati sumus, fideliter ambulemus, et lucis exempla iugiter ostendamus. Per Dominum.

Collect

O GOD, author of all virtues, who didst glorify blessed Margaret, Thy servant, with extraordinary merits in every station in life: grant us through her intercession that we may live faithfully in the vocation in which we have been called, and ever give a good example. Through our Lord.

Commemoration is made of the Octave of All Saints.

The Creed is said because of the Octave of All Saints.

NOVEMBER 7

BL. HELEN ENSELMINA

Virgin, of the Second Order

(Semi-double)

Helen was born of the noble family of the Enselmini, in Padua. She was received into the Second Order by St. Francis himself, and St. Anthony of Padua was for a long time her spiritual director. She was afflicted with numerous physical maladies, but was also enlightened with many heavenly consolations. She died in 1242 at the age of thirty-four, having spent twenty-two years in religion. Her body is incorrupt.

Mass Dilexisti, from the Common of Virgins, in the third place, with the following:

Oratio

DEUS, recte valentium et ægrotantium salus, qui beatam Helenam Virginem tuam mira in morbis fortitudine morumque innocentia decorasti: ejus nobis intercessione concede; ut, ægritudines et adversa patienter

Collect

O GOD, true health of the well and the sick, who didst adorn blessed Helen, Thy Virgin, with marvelous strength in illness and with innocence of conduct: grant us through her intercession that, patiently enduring sickness and trials, we may

tolerántes, mortális vitæ
emendatiónem, et atérnæ sa-
lútem consequámur. Per Dó-
minum. attain to the correction of the
mortal life and the salvation of
eternal life. Through our Lord.

Commemoration is made of the Octave of All Saints.

The Creed is said because of the Octave of All Saints.

NOVEMBER 12

BL. GABRIEL FERRETTI AND BL. JOHN OF PEACE

Confessors, of the First and Third Orders

(Semi-double)

Gabriel was born of an ancient ducal family. He entered the Franciscan Order and distinguished himself through his strict observance of the Rule, and through his humility. As a preacher he brought about many conversions, and as a superior he concerned himself especially with the lay-brothers and strove to lead them on the path of perfection. He died a blessed death in 1456.

John, a native of Pisa, entered the Franciscan Third Order and dedicated himself to the works of charity. He established a brotherhood whose purpose was to support and assist the poor. He received the surname "of Peace" because of his efforts to remove discord. He died in 1433.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the second orations.

Commemoration is made of St. Martin, Pope and Martyr.

NOVEMBER 13

ST. DIDACUS

Confessor, of the First Order

(Major Double)

Didacus, born in Andalusia, a province of Spain, as a youth lived the life of a hermit, and then entered the Franciscan Order as a lay-brother. Although uneducated, he was marvelously filled with heavenly wisdom. He distinguished himself by his humility, charity and zeal for regular observance. Later he went as a missionary to the Canary Islands, where he established a monastery. In Rome he offered himself for the care of the sick, and healed many through the Sign of the Cross. He died at Alcalá in his native land in 1463, and was canonized by Pope Sixtus V. He is the Patron of Franciscan lay-brothers.

Introitus. Eccli. 3:20, 21

HUMILIÁVIT se in ómnibus, et coram Deo in-
énit grátiam, quóniam ma-

Introit. Eccli. 3:20, 21

HEHUMBLED Himself in all things, and found grace before God; for great is the power

gna poténtia Dei, et ab humílibus honorátur. *Ps. 102:1.* Bénedic, ánima mea, Dóminum, et ómnia interióra mea, nomen sanctum ejus. *V. Glória Patri.*

Oratio

OMNÍPOTENS sempitérne Deus, qui dispositione mirábili, infirma mundi éligis, ut fórtia quæque confúndas: concéde propítius humilitáti nostræ; ut, piis beáti Dídaci Confessóris tui préciibus, ad perénnem in cælis glóriam sublimári mereámur. Per Dóminum.

Lectio Epístolæ beati Pauli Apóstoli ad Corínthios.

1 Cor. 1:26-31; 2:1, 2

FRATRES: Vidéte vocatió-nem vestram, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes; et infirma mundi elégit Deus, ut confúndat fórtia; et ignobília mundi, et contemptibília elégit Deus, et ea, quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia et sanctificátio et redemptio: ut quemádmódum scriptum est: Qui gloriátur,

of God, and He is honored by the humble. *Ps. 102:1.* Bless the Lord, O my soul, and let all that is within me bless His holy name. *V. Glory be to the Father.*

Collect

O ALMIGHTY, eternal God, who by a wonderful disposition dost choose the weak things of the world in order to confound all strong things: mercifully grant to our lowliness that through the pious prayers of blessed Didacus, Thy Confessor, we may be lifted up to eternal glory. Through our Lord.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

1 Cor. 1:26-31; 2:1, 2

BRETHREN: See your vocation, that there are not many wise according to the flesh, no many mighty, not many noble but the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong; and the basethings of the world, and the things that are contemptible hath God chosen, and things that are not, that He might bring to naught things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption

in Dómino gloriétur. Et ego, cum veníssem ad vos, fratres, veni non in sublimitate sermonis, aut sapiéntiæ, annúntians vobis testimónium Christi. Non enim iudicávi ne scire áliquid inter vos, nisi Jesum Christum, et hunc crucifixum.

Graduale. Ps. 20:4, 5

Dómine, prævenísti eum in benedictiónibus dulcédinis, posuísti in cápite ejus orónam de lápide pretiósio. Vitam pétiiit a te, et triuísti ei longitúdinem diéum in sæculum sæculi.

Allelúja, allelúja. *V. Ps. 1:13.* Justus ut palma floébit, sicut cedrus Líbani multiplicábitur. Allelúja.

• Sequéntia sancti Evangélii secúndum Matthæum.

Matth. 18:1-6

IN ILLO témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cælórum? Et addiscans Jesus párvulum, stáuit eum in médio eórum, et dixit: Amen dico vobis, nisi inuérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliávet se sicut párvulus iste, hic erit major in regno cælórum. Qui suscepérit unum párvulum talem in nómine meo,

that, as it is written: He that glorieth may glory in the Lord. And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. For I judged not myself to know anything among you but Jesus Christ, and Him crucified.

Gradual. Ps. 20:4, 5

O Lord, Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. *V.* He asked life of Thee, and Thou hast given him length of days for ever and ever.

Alleluia, alleluia. *V. Ps. 91:13.* The just shall flourish like the palm tree; he shall grow up like the cedar of Libanus. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.

Matt. 18:1-6

AT THAT time: The disciples came to Jesus, saying: Who thinkest Thou is the greater in the kingdom of heaven? And Jesus, calling unto Him a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one

me sūscipit. Qui autem scandalizáverit unum de pusíllis istis, qui in me credunt, expedit ei, ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris.

Offertorium. Gal. 6:14

Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo.

Secreta

HÆC hóstia, quæsumus, Dómine, quam sancti Dídaci Confessóris tui solemnitate offerimus: ipso étiam intercedente, et víncula nostræ pravitätis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

Communio. Matth. 11:29

Tóllite jugum meum super vos, et discite a me quia mitis sum et húmilis corde; et inveniétis réquiem animábus vestris.

Postcommunio

DEUS, qui famíliam tuam, his sacrificiis purgá-tam, beáti Dídaci Confessóris tui celebritate lætíficas: concéde, quæsumus; ut ejus humilitátis et patiéntiæ imitétur vestigia, et ad gáudia pervéniat sempitérna. Per Dóminum.

such little child in My name, receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea.

Offertory. Gal. 6:14

But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and to the world.

Secret

MAY this host, we beseech Thee, O Lord, which we offer on the solemnity of St. Didacus, Thy Confessor, through his intercession both loose the bonds of our sinfulness and obtain for us the gifts of Thy mercy. Through our Lord.

Communion. Matt. 11:29

Take up My yoke upon you and learn of Me, because I am meek and humble of heart; and you shall find rest to your soul.

Postcommunio

O GOD, who dost rejoice Thy family, purify through these sacrifices on the solemnity of blessed Didacus Thy Confessor: grant, we beseech Thee, that it may imitate his example of humility and patience, and arrive at everlasting joys. Through our Lord.

NOVEMBER 16

ST. AGNES OF ASSISI
Virgin, of the Second Order
(Major Double)

At the age of sixteen, Agnes desired to follow her sister, St. Clare, but it was only after a heroic struggle against the opposition of her family that she was at last able to enter the convent. She spent her time in prayer, work and penance. Sent to Florence to found a convent, she governed it with great prudence, ever seeking to instil in the hearts of her sisters the spirit of St. Francis and St. Clare. Later he returned to the convent at Assisi, where she died in 1253.

Mass Vultum tuum, from the Common of Virgins, in the fourth place, with the following:

Oratio

DOMINE Jesu Christe, qui beátam Agnétém multis virgínibus evangélicæ perfectiónis exémplum, et lucem præposuísti: da, quæsumus; ut, spíritus ille seráphicus, quem sapiénter dóuit, ac sanctitátis exémplicis nírfice confirmávit, purus in obis júgiter perseverét. Qui ívis.

Collect

O LORD Jesus Christ, who didst place blessed Agnes before many virgins as an example of Evangelical perfection, and as a guide: grant, we beseech Thee, that that seraphic spirit which she wisely taught and wonderfully confirmed through the example of her holiness, may ever remain pure in us. Who livest.

Commemoration is made of St. Gertrude, Virgin.

Gospel Simile erit, from the Mass Dilexisti, Common of Virgins, in the third place.

NOVEMBER 17

BL. SALOME AND BL. JANE OF SIGNA
Virgins, of the Second and Third Orders
(Semi-double)

Salome was of the royal family of Poland. She married the Hunrian Prince Koloman, and lived with him in virginal chastity. She served God in the Third Order in humility, prayer, fasting and mortification. After the death of her husband, she entered a convent of the Poor Clares where, as abbess, she was a true teacher and model of every virtue. She died in 1268.

Jane was the daughter of a poor but pious family of Signa, in Italy. Simplicity of heart and innocence of life distinguished this little shepherdess, and at the age of twenty-five, she entered the Third Order and withdrew into a small hut where she lived solely on alms. Her blessed death occurred in 1307, after she had spent nearly forty years in this hermetical life.

Mass Virgines laudent, from the Common of Many Virgins in the second place (p. 310 of this Supplement), with the second orations.

Commemoration is made of St. Gregory, Bishop and Confessor.

NOVEMBER 19

ST. ELIZABETH OF HUNGARY
Widow, Patroness of the Third Order
(Double of the Second Class)

Elizabeth was the daughter of King Andrew of Hungary. When still but a child she was sent to the court of the Landgrave of Thuringia, to whose son Louis she was betrothed. Her married life was singularly happy. But after the death of her husband in the Crusades, her relatives began to persecute her. They denounced her as unfit to rule, and charged that she wasted her substance and squandered the treasury. She was driven from the castle with her children and forced to seek refuge with the Franciscans. In Eisenach she entered the Third Order, and under the direction of Conrad of Marburg quickly brought to perfection the virtues that had adorned her since childhood. In 1231, already ripe for heaven at the age of twenty-four, she died. She was canonized four years after her death by Pope Gregory IX.

Introitus. Jud. 8:8

ERAT hæc in ómnibus famosíssima, quóniam timebat Dóminum valde, nec erat qui loquerétur de illa verbum malum. *Ps. 44:2.* Eructávit cor meum verbum bonum, dico ego ópera mea Regi. *V. Glória Patri.*

Oratio

TUÓRUM corda fidélium, Deus miserátor, illústrá: et, beátæ Elísabeth précibus gloriósis, fac nos próspéra

Introit. Jud. 8:8

SHE was greatly renowned among all, because she feared the Lord very much; neither was there anyone that spoke an ill word of her. *P. 44:2.* My heart hath uttered good word: I speak my work to the King. *V. Glory be to the Father.*

Collect

ENLIGHTEN, O merciful God, the hearts of Thy faithful; and through the glorious prayers of blessed Elizabeth

mundi despícere; et cælésti
semper consolatióne gaudére.
Per Dóminum.

make us to despise the good
things of this world and ever to
rejoice in heavenly consolation.
Through our Lord.

*Commemoration is made, in private Masses only, of St.
Pontianus, Pope and Martyr.*

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum.

Lesson from the Epistle of
blessed Paul the Apostle to
Timothy.

1 Tim. 5:3-10

1 Tim. 5:3-10

CARISSIME: Víduas ho-
nóra, quæ vere víduæ
sunt. Si qua autem vídua
filios, aut nepótes habet, di-
cat primum domum suam
régere, et mútuam vicem réd-
dere paréntibus: hoc enim
accéptum est coram Deo.
Quæ autem vere vídua est, et
lesoláta, speret in Deum, et
constet obsecratióibus et ora-
tióibus, nocte ac die. Nam
quæ in delíciis est, vivens
nórtua est. Et hoc præcipe,
ut irreprehensibiles sint. Si
quis autem suórum, et máxi-
me domesticórum curam non
habet, fidem negávit, et est
infidéli detérior. Vídua eli-
átur non minus sexagínta
annórum, quæ fúerit uníus
íri uxor, in opéribus bonis
testimónium habens, si filios
ducávit, si hospítio recépit,
sanctórum pedes lavit, si
tribulatióem patiéntibus
ministrávit, si omne opus
bonum subsecúta est.

DEARLY beloved: Honor
widows that are widows in-
deed. But if any widow have
children, or grandchildren, let
her learn first to govern her own
house, and to make a return of
duty to her parents; for this is
acceptable before God. But she
that is a widow indeed, and
desolate, let her trust in God,
and continue in supplications and
prayers night and day. For she
that liveth in pleasures is dead
while she is living. And this
give in charge, that they may be
blameless. But if any man have
not care of his own, and espe-
cially of those of his house, he
hath denied the Faith, and is
worse than an infidel. Let a
widow be chosen of no less than
threescore years of age, who
hath been the wife of one hus-
band, having testimony for her
good works, if she have brought
up children, if she have received
to harbor, if she have washed
the saints' feet, if she have
ministered to them that suffer
tribulation, if she have diligent-
ly followed every good work.

Graduale. Jud. 8:5, 6

Fecit sibi secrétum cubiculum, in quo cum puéllis suis clausa morabátur. *V.* Et habens super lumbos suos cilícium, jejunábat ómnibus diébus vitæ suæ.

Allelúja, allelúja. *V. Job 31:32.* Foris non mansit peregrínus, óstium meum viatóri pátuít. Allelúja.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.
Matth. 13:44-52

IN ILLO témpore: Dixit Iesus discípulis suis parábolam hanc: Símile est regnum cælórum thesaúro abscóndito in agro: quem, qui invénit homo, abscóndit, et præ gáudio illíus vadit, et vendit univérsa quæ habet, et emit agrum illum. Íterum símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam. Íterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exíbunt Ángeli, et separábunt malos de médio justórum, et mittent eos in camínus ignis: ibi erit fletus, et stridor déntium.

Gradual. Jud. 8:5, 6

She made herself a private chamber, in which she abode shut up with her maids. *V.* And she wore haircloth upon her loins, and fasted all the days of her life.

Alleluia, alleluia. *V. Job. 31:32.* The stranger did not stay without; my door was open to the traveler. Alleluia.

✠ Continuation of the holy Gospel according to Matthew.
Matt. 13:44-52

AT THAT time: Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field: which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price went his way and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: then angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing

Intellexistis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

of teeth. Have ye understood all these things? They say to Him: Yes. He said unto them: Therefore, every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

The Creed is said.

Offertorium. Act. 10:4

Oratiónes tuæ et eleemósynæ tuæ ascenderunt in memóriam in conspéctu Dei.

Secreta

MÚNERA, Dómine, nostræ devotiónis offérimus: ut tibi grata, et nobis salutária, beátæ Elísabeth pia supplicatióne, reddántur. Per Dóminum.

Offertory. Acts 10:4

Thy prayers and thy alms are ascended for a memorial in the sight of God.

Secret

WE OFFER Thee, O Lord, the gifts of our devotion; that they may be rendered pleasing to Thee and salutary to us, through the pious supplication of blessed Elizabeth. Through our Lord.

Commemoration as above.

Communio. Eccli. 26:21, 22

Sicut sol óriens mundo in altíssimis Dei, sic mulieris bonæ spécies in ornámentum domus ejus: lucérna splendens super candelábrum sanctum.

Postcommunio

QUOS, Dómine, salutáribus dignátus es reparáre mystériis: beátæ Elísabeth, quæsumus, intercessióne; cæléstibus semper nútrias aliméntis. Per Dóminum.

Communion. Eccli. 26:21, 22

As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house: as the lamp shining upon the holy candlestick.

Postcommunion

MAYEST Thou, we beseech Thee, O Lord, through the intercession of blessed Elizabeth, ever nourish with heavenly food those whom Thou hast deigned to renew through the saving mysteries. Through our Lord.

Commemoration as above.

NOVEMBER 26

ST. LEONARD OF PORT MAURICE

*Confessor, of the First Order**(Major Double)*

Leonard was born at Port Maurice near Genoa, in Italy. After finishing his studies, he intended to become a physician, but God called him to a higher vocation in the Franciscan Order. He entered the Order at Rome, and there strictly observed the Rule in the primitive spirit of St. Francis. He became famous as a defender of the Immaculate Conception of the Mother of God, and through his letters and preaching did much to spread this devotion. Through his eloquence, which was strengthened and supported by his holiness and mortification, he converted countless sinners during the forty-four years in which he gave missions and retreats. He died in 1751 and was canonized in 1867 by Pope Pius IX. Pius XI appointed him the Patron of all priests engaged in giving missions to the people.

Introitus. Is. 58:11

DÓMINUS implébit splendóribus ánimam tuam, et ossa tua liberábit; et eris quasi hortus irriguus, et sicut fons aquárum, cujus non deficiet aquæ. *Ps. 80:2.* Exultáte Deo, adjutóri nostro, jubiláte Deo Jacob. *V. Glória Patri.*

Oratio

DEUS, qui in obstinátis peccatórum córdibus ad pœniténtiam flecténdis beátum Leonárdum Confessórem tuum ópere ac sermóne poténtem effecísti: da, quæsumus; ut, per ejus preces et mérita, e córdibus nostris contritiónis lácrimas elícere valeámus. *Per Dóminum.*

Introit. Is. 58:11

THE Lord will fill thy soul with brightness, and deliver thy bones; and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. *Ps. 80:2.* Rejoice to God our helper, sing aloud to the God of Jacob *V. Glory be to the Father.*

Collect

O GOD, who in turning the hardened hearts of sinners to penance didst make blessed Leonard, Thy Confessor mighty in deed and word: grant us, we implore Thee, that through his intercession and merits we may be able to draw forth from our hearts tears of contrition. Through our Lord

Commemoration is made of St. Sylvester, Abbot; and of St. Peter of Alexandria, Bishop and Martyr.

Lectio Epistolæ beāti Pauli
Apōstoli ad Ephēsius.

Eph. 1:3-14

FRATRES: Benedīctus
Deus et Pater Dōmini no-
stri Jesu Christi, qui bene-
dixit nos in omni bene-
dictiōne spirituāli in cælesti-
bus in Christo, sicut elēgit
nos in ipso ante mundi con-
stitutiōnem, ut essēmus sancti
et immaculāti in conspēctu
ejus in caritatē. Qui præ-
destināvit nos in adoptiōnem
filiōrum per Jesum Christum
in ipsum, secūndum propōsi-
tum voluntātis suæ, in laudem
glōriæ grātiæ suæ, in qua gra-
tificāvit nos in dilēcto Filio
suo. In quo habēmus re-
demptiōnem per sāguinem
ejus, remissiōnem peccatō-
rum, secūndum divitias grā-
tiæ ejus, quæ superabundāvit
in nobis, in omni sapiētia
et prudētia. Ut notum fā-
ceret nobis sacramētum vo-
luntātis suæ, secūndum bene-
plācītum ejus, quod propō-
suit in eo, in dispensatiōne
plenitudinis tēporum, in-
staurāre ōmnia in Christo,
quæ in cælis, et quæ in terra
sunt, in ipso. In quo etiā
et nos sorte vocāti sumus,
prædestinati secūndum pro-
pōsitum ejus, qui operātur
ōmnia secūndum consiliū
voluntātis suæ: ut simus in
audem glōriæ ejus nos, qui
ante sperāvimus in Christo.
In quo et vos, cum audissētis
verbum veritātis (Evangēlium

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

Eph. 1:3-14

BRETHREN: Blessed be the
God and Father of our
Lord Jesus Christ, who hath
blessed us with spiritual bless-
ings in heavenly places, in
Christ; as He chose us in Him
before the foundation of the
world, that we should be holy
and unspotted in His sight in
charity. Who hath predestinated
us unto the adoption of chil-
dren through Jesus Christ unto
Himself, according to the pur-
pose of His will; unto the praise
of the glory of His grace, in
which He hath graced us in His
beloved Son. In whom we have
redemption through His blood,
the remission of sins, according
to the riches of His grace, which
hath superabounded in us in all
wisdom and prudence. That He
might make known unto us the
mystery of His will, according
to His good pleasure, which He
hath purposed in Him, in the
dispensation of the fulness of
times, to reestablish all things
in Christ, that are in heaven and
on earth, in Him. In whom we
also are called by lot, being pre-
destinated according to the pur-
pose of Him who worketh all
things according to the counsel
of His will; that we may be
unto the praise of His glory, we
who before hoped in Christ. In
whom you also, after you had
heard the word of truth (the
Gospel of your salvation); in

salútis vestræ); in quo et credentes signati estis Spíritu promissionis sancto, qui est pignus hæreditatis nostræ, in redemptionem acquisitionis, in laudem glóriæ ipsius.

Graduale. Is. 58:1, 8

Quasi tuba exalta vocem tuam, et annuntia populo meo scelera eorum, et dormui Jacob peccata eorum. *V.* Sanitas tua citius oriatur, et anteibit faciem tuam iustitia tua; et gloria Domini colligete.

Allelúja, allelúja. *V. 2 Tim. 4:16, 17.* Omnes me dereliquerunt, Dominus autem mihi assistit et confortavit me, ut per me prædicatio impleatur. Allelúja.

✠ Sequéntia sancti Evangelii secundum Lucam.

Luc. 10:1-9

IN ILLO tempore: Designavit Dominus et alios septuaginta duos: et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis, ut mittat operarios in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolite portare sacco, neque peram, neque calceamenta, et neminem per viam salutaveritis. In quamcumque domum intraveritis, primum dicite: Pax huic domui: et si ibi fuerit filius

whom also believing, you were signed with the Holy Spirit of promise, who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of His glory.

Gradual. Is. 58:1, 8

Lift up thy voice like a trumpet, and show My people their wicked doings, and the house of Jacob their sins. *V.* Thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

Alleluia, alleluia. *V. 2 Tim. 4:16, 17.* All forsook me, but the Lord stood by me, and strengthened me, that by me the preaching may be accomplished Alleluia.

✠ Continuation of the holy Gospel according to Luke.

Luke 10:1-9

AT THAT time: The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them: The harvest in deed is great, but the laborer are few. Pray ye therefore the Lord of the harvest that He send laborers into His harvest. Go. Behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall

pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete, edentes, et bibentes quæ apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcumque civitatem intraveritis, et suscepierint vos, manducate quæ apponuntur vobis: et curate infirmos, qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

The Creed is said.

Offertorium. 2 Cor. 3:5, 6

Non sumus sufficientes cogitare aliquid a nobis, quasi ex nobis; sed sufficientia nostra ex Deo est, qui et idcirco nos fecit ministros novi Testamenti.

Secreta

IMMACULATUM Agnum, qui in ara crucis pro nobis se ipsum obtulit, tibi, Domine, offerentes, quæsumus; ut passionis ejus jugis meditatio corda nostra inflamment, tui beatum Leonardum quotidie offerentem in conspectu tuo adussit et inflammavit. Per eundem Dominum.

Commemorations as above.

Communio. 2 Cor 5:20

Pro Christo legatione fungimur, tamquam Deo exhortante per nos. Obsecramus pro Christo, reconciliamini Deo.

rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have; for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

Offertory. 2 Cor. 3:5, 6

We are not sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God, who also hath made us fit ministers of the new Testament.

Secret

OFFERING Thee, O Lord, the Immaculate Lamb who offered Himself for us on the altar of the cross, we beseech Thee that constant meditation on His Passion may inflame our hearts, as it kindled and inflamed blessed Leonard, who daily made the offering in Thy sight. Through the same Jesus Christ.

Communion. 2 Cor. 5:20

For Christ we are ambassadors, God as it were exhorting by us. For Christ we beseech you, be reconciled to God.

Postcommunio

CITO anticipent nos misericórdiæ tuæ, quæsumus, Dómine, méritis beáti Leonárdi Confessóris tui: et quos divínis aliméntis recreásti; fac, ipso intercedénte, usque in finem tua protectióne munítos. Per Dóminum.

Postcommunion

MAY Thy mercies quickly overtake us, we beseech Thee, O Lord, through the merits of blessed Leonard, Thy Confessor; and through his intercession, cause to be established in Thy protection to the end, those whom Thou hast rejoiced with divine nourishment. Through our Lord.

Commemorations as above.

In Churches of the Third Order

ON THE SAME DAY, NOVEMBER 26

OCTAVE DAY OF ST. ELIZABETH OF HUNGARY
(Major Double)

Mass as on the feast of November 19, with the following:

Oratio

TRIBUE nobis, quæsumus, Omnípotens Deus: ut, exémplo beátæ Elísabeth nocte ac die obsecrátióibus et oratióibus instántes, cæléstium consolatiónum mereámur esse partícipes. Per Dóminum.

Collect

GRANT us, we beseech Thee, O almighty God, that continuing in supplications and prayers night and day, after the example of blessed Elizabeth, we may deserve to be partakers of heavenly consolations. Through our Lord.

Commemoration is made of St. Leonard of Port Maurice, Confessor; and of St. Sylvester, Abbot; then of St. Peter of Alexandria, Bishop and Martyr.

NOVEMBER 27

BL. BERNARDINE OF FOSSA AND
BL. HUMBLE OF BISIGNANO
Confessors, of the First Order
(Double)

At the age of twenty-five, Bernardine was converted by a sermon of St. James of the March, and entered the Franciscan Order. Through the mortification of his body he maintained an angelic purity. He frequently meditated on the Passion of Christ, and as a missionary

evinced great charity, humility and zeal for the salvation of souls. As superior, he distinguished himself by his strict observance of the Rule. Full of merits, he died in 1503 in his thirty-eighth year.

As a boy, Humble found his greatest joy in assisting at Holy Mass, and never interrupted his prayer and meditation, even though working in the fields. Having joined the Franciscan Order as a lay-brother in his twenty-seventh year, he became an example to all through his humility, piety, union with God and patience in suffering. He died in 1637, and was beatified by Pope Leo XIII.

Mass Confiteantur tibi, from the Common of Many Confessors not Pontiffs (p. 305 of this Supplement), with the first orations:

NOVEMBER 28

ST. JAMES OF THE MARCH

Confessor, of the First Order

(Major Double)

James was born in the March of Ancona, Italy. He studied at the University of Perugia with brilliant success; then casting aside all worldly honors, he entered the Franciscan Order. Throughout his religious life he practised the most rigorous penance, striving to imitate our Holy Father Francis in all things. As a missionary, he preached with remarkable success, especially in the German states; and in the Crusade against the Turks he was the companion of St. John Capistran. It is said that he converted fifty thousand heretics and baptized two hundred thousand unbelievers. God granted him the gifts of supernatural wisdom, prophecy and miracles, but humility ever remained his outstanding virtue. He died in 1476, and was canonized by Pope Benedict XIII. His incorrupt body is preserved in Naples.

Introitus. Ps. 51:10

EGO autem, sicut olíva fructífera in domo Dei, sperávi in misericórdia Dei in ætérnum et in sæculum sæculi. *Ps. 111:1.* Beátus vir qui timet Dóminum! in mandátis ejus volet nimis. *V. Glória Patri.*

Oratio

DEUS, qui ad animárum salútem, et peccatóres e vitiórum cœno ad viam virtútis revocándos, beátum Jacobum Confessórem tuum

Introit. Ps. 51:10

BUT I, as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea, for ever and ever. *Ps. 111:1.* Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments. *V. Glory be to the Father.*

Collect

O GOD, who for the salvation of souls and to draw sinners back from the abyss of vice to the path of virtue, didst make blessed James, Thy Con-

Evangelii præconem eximium effecisti: concede propitius; ut, ejus intercessione, a peccatis omnibus expiati, vitam consequamur æternam. Per Dñm.

Lectio libri Sapientia.

Eccli. 45:1-6

DILECTUS Deo et hominibus, cujus memoria in benedictione est. Símilem illum fecit in glória sanctorum, et magnificavit eum in timóre inimicorum, et in verbis suis monstra placavit. Glorificavit illum in conspectu regum, et jussit illi coram pópulo suo, et ostendit illi glóriam suam. In fide et lenitate ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et induxit illum in nubem. Et dedit illi coram præcepta, et legem vitæ, et disciplinæ.

Graduale. 1 Tim. 4:12, 16

Exemplum esto fidélium in verbo, in conversatióne, in caritate, in fide, in castitate. *V.* Hoc enim faciens, et teípsum salvum facies, et eos qui te áudiunt.

Allelúja, allelúja. *V. Eccli. 49:4.* Gubernávit ad Dñm cor ipsíus, et in diébus peccatorum corroborávit pietatem. Allelúja.

fessor, a surpassing preacher of the Gospel: mercifully grant that, being cleansed from all sins through his intercession, we may attain to eternal life. Through our Lord.

Lesson from the book of Wisdom.

Eccli. 45:1-6

HE WAS beloved of God and men, whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him, and his voice, and brought him into a cloud. And He gave him commandments before His face, and a law of life and instruction.

Gradual. 1 Tim. 4:12, 16

Be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity. *V.* For in doing this, thou shalt both save thyself and them that hear thee.

Alleluia, alleluia. *V. Eccli. 49:4.* He directed his heart toward the Lord, and in the days of sinners he strengthened godliness. Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam.

Luc. 10:1-9

IN ILLO témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutáveritis. In quacúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quacúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Offertorium. Eccli. 9:23

In timóre Dei sit tibi gloriatio, et in sensu sit cogitatus Dei, et omnis enarratio tua in præcéptis Altíssimi.

✠ Continuation of the holy
Gospel according to Luke.

Luke 10:1-9

AT THAT time: The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them: The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send laborers into His harvest. Go. Behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have; for the laborer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

Offertory. Eccli. 9:23

Let thy glory be in the fear of God, and let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

Secreta

SUSCIPE, Dómine, mún-
nera, quæ tibi in beáti
Jacóbi Confessóris festivitáte
deférimus: ut hæc sacro-
sáncta mystéria nos, ipso in-
tercedénte, sanctificent, et ad
gáudia perdúcant sempitérna.
Per Dóminum.

Communio. Matth. 11:28

Veníte ad me, omnes qui
laborátis et oneráti estis, et
ego reficiam vos.

Postcommunio

SUPPLICES te rogámus,
omnípotens Deus: ut,
quos tuis réficis sacraméntis,
beáti Jacóbi Confessóris mé-
ritis et exémplo, tibi étiam
plácitis móribus dignánte
deservíre concédas. Per Dó-
minum.

Secret

RECEIVE, O Lord, the gifts
which we bring Thee on
the feast of blessed James, Thy
Confessor; that these most holy
mysteries may, through his in-
tercession, sanctify us and lead
us to everlasting joys. Through
our Lord.

Communion. Matt. 11:28

Come to Me, all you that
labor and are burdened, and I
will refresh you.

Postcommunio

WE HUMBLY beseech Thee,
O almighty God, in Thy
condescension to grant that we
whom Thou dost refresh with
Thy sacraments may, by the
merits and example of blessed
James, Thy Confessor, serve
Thee by acceptable conduct.
Through our Lord.

Thy

COMMON OF THE SAINTS

The Common Masses are the same as in the Roman Missal, with the exception of the following which do not appear there.

COMMON OF MANY CONFESSORS, PONTIFFS

Introitus. Ps. 131:16, 17

SACERDÓTES Sion indu-
am salutári, et sancti
ejus exsultatióne exsultábunt,
dicit Dóminus: illuc prodú-
cam cornu David, parávi lu-
cérnam Christo meo. *Ps. ibid.: 1.* Meménto, Dómine,
David, et omnis mansuetú-
dinis ejus. *V. Glória Patri.*

Oratio

DEUS, qui nos beatórum
N. et N., Confessórum
tuórum atque Pontíficum,
confessió nibus gloriósis cir-
cúmdas et prótegis: da no-
bis, et eórum imitatióne pro-
ficere, et intercessiόne gau-
dere. Per Dóminum.

Alia Oratio

ECCLÉSIAM tuam, Dó-
mine, beatórum N. et
N., Confessórum tuórum at-
que Pontíficum continúa pro-
tectiόne custódi: ut, sicut il-
los pastorális sollicitúdo glo-

Introit. Ps. 131:16, 17

I WILL clothe the priests of
Sion with salvation, and her
saints shall rejoice with ex-
ceeding great joy, saith the
Lord. There will I bring forth
a horn to David: I have pre-
pared a lamp for My anointed.
Ps. ibid.: 1. O Lord, remember
David, and all his meekness.
V. Glory be to the Father.

Collect

O GOD, who dost surround
and protect us by the glo-
rious confessions of blessed N.
and N., Thy Confessors and
Pontiffs: grant us that we may
both profit by their example
and rejoice in their intercession.
Through our Lord.

Second Collect

GUARD Thy Church, O Lord,
by the continual protection
of blessed N. and N., Thy Con-
fessors and Pontiffs: that, as
pastoral solicitude rendered them
glorious, so their intercession

riósos réddidit; ita nos eórum intercésio in tuo semper fáciat amóre fervéntes. Per Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Hebr. 13:7-17

FRATRES: Mementóte præpositórum vestrórum qui vobis locúti sunt verbum Dei: quorum intuéntes éxitum conversatiónis, imitámini fidem. Jesus Christus heri, et hódie: ipse et in sæcula. Doctrínis váriis et peregrínis nolíte abdúci. Óptimum est enim grátia stabilíre cor, non escis, quae non profuérent ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem qui tabernáculo deserviunt. Quorum enim animálium infértur sanguis pro peccáto in sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum ságuinem pópulum, extra portam passus est. Exeámus ígitur ad eum extra castra, impropérium ejus portátes. Non enim habémus hic manéntem civitátem sed futúram inquirimus. Per ipsum ergo offerámus hóstiam laudis semper Deo, id est, fructum labiórum confiténtium nómini ejus. Beneficéntiae autem, et communiónis nolíte oblivisci: tálibus enim hóstiis promerétur Deus. Obedíte præ-

may make us always fervent in love of Thee. Through our Lord.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Hebr. 13:7-17

BRETHREN: Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and today: and the same for ever. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts whose blood is brought into the holies by the high priest for sin are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own Blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach. For we have not here a lasting city, but we seek one that is to come. By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name. And do not forget to do good and to impart: for by such sacrifices God's favor is obtained. Obey your prelates and be subject to them. For they watch as

pósis vestris, et subjacéte eis. Ipsi enim pervigilant, quasi ratióem pro animábus vestris redditúri.

Graduale. Ps. 106:22, 32

Sacríficent Dómino sacrificium laudis: et annúntient ópera ejus in exsultatióne. *V.* Et exáltent eum in ecclésia plebis: et in cáthedra seniórúum laudent eum.

Allelúja, allelúja. *V. 2 Para. 6:41.* Sacerdótes tui, Dómine Deus, induántur salútem, et sancti tui læténtur in bonis. Allelúja.

being to render an account of your souls.

Gradual. Ps. 106:22, 32

Let them sacrifice to the Lord the sacrifice of praise: and declare His works with joy. *V.* And let them exalt Him in the Church of the people: and praise Him in the chair of the ancients.

Alleluia, alleluia. *V. 2 Para. 6:41.* Let Thy priests, O Lord God, put on salvation, and Thy saints rejoice in good things. Alleluia.

After Septuagesima, the Alleluia and the following Verse are omitted, and in their place is said:

Tractus. Ps. 131:8-10

Surge, Dómine, in réquiem tuam: tu et arca sanctificatióis tuæ. *V.* Sacerdótes tui induántur justítiam: et sancti tui exsúltent. *V.* Propter David servum tuum, non avértas fáciem Christi tui.

Tract. Ps. 131:8-10

Arise, O Lord, into Thy resting place: Thou and the ark, which Thou hast sanctified. Let Thy priests be clothed with justice: and let Thy saints rejoice. For Thy servant David's sake, turn not away the face of Thy anointed.

During Paschal Time the Gradual is omitted, and the following is said:

Allelúja, allelúja. *V. 2 Para. 6:41.* Sacerdótes tui, Dómine Deus, induántur salútem, et sancti tui læténtur in bonis. Allelúja. *V. Jer. 31:14.* Ego Dóminus inebriábo ánimam sacerdotum pinguédine: et pópulus meus bonis meis adimplébitur. Allelúja.

Alleluia, alleluia. *V. 2 Para. 6:41.* Let Thy priests, O Lord God, put on salvation, and Thy saints rejoice in good things. Alleluia. *V. Jer. 31:14.* I, the Lord, will fill the soul of the priests with fatness: and My people shall be filled with My good things. Alleluia.

✠ *Sequéntia sancti Evangélíi
secúndum Marcum.*

Marc. 13:33-37

IN ILLO témpore: Dixit Iesus discípulis suis: Vidéte, vigiláte, et oráte. Nescítis enim quando tempus sit. Sicut homo, qui peregíe profectus reliquit domum suam, et dedit servis suis potestátem cujúsque óperis, et janitóri præcépit ut vigilet. Vigiláte ergo (nescítis enim quando dóminus domus véniat: sero, an média nocte, an galli cantu, an mane): ne cum vénerit repénte, invéníat vos dormientes. Quod autem vobis dico, ómnibus dico: Vigiláte.

Offertorium. Ps. 105:3

Beáti, qui custódiunt júdicium et fáciunt justítiam in omni témpore.

Secreta

MÚNERA nostra, Dómine, sacris altáribus offeréntes, quæsumus cleméntiam tuam: ut éadem, suffragántibus beatórum N. et N. Pontíficum méritis, et suprémam tibi glóriam operéntur, et ubérrimam nobis grátiam assequántur. Per Dóminum.

Alia Secreta

HANC nostræ oblatiónis hóstiam, Deus, gratam óculis tuæ majestátis efficiant beatórum N. et N. Pontíficum expetíta suffrágia: qui digne in hoc sæculo sa-

✠ *Continuation of the holy
Gospel according to Mark.*

Mark 13:33-37

AT THAT time: Jesus said to His disciples: Take ye heed, watch and pray. For ye know not when the time is. Even as a man who, going into a far country, left his house and gave authority to his servants over every work and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning): lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch.

Offertory. Ps. 105:3

Blessed are they that keep judgment and do justice at all times.

Secret

OFFERING our gifts, O Lord, on the sacred altars, we beseech Thy clemency: that they, through the intercession of the merits of blessed N. and N., the Pontiffs, may both effect supreme glory for Thee and attain plentiful grace for us. Through our Lord.

Second Secret

MAY the accepted prayers of blessed N. and N., the Pontiffs, make this host of our offering pleasing, O God, in the sight of Thy majesty: for in this world they worthily of-

crificia tibi, ac preces in salutem pópuli obtulérunt. Per Dóminum.

Communio. Marc. 13:34

Homo pégre profectus reliquit domum suam, et dedit servis suis potestatem cúsque óperis, et janitóri præcépit ut vígilet.

Postcommunio

REFECTIONE sacra enutritos, fac nos, omnipotens Deus, vestigiis beatorum N. et N. Pontificum semper insistere: qui studuerunt perpéti devotíone te cólere, et indefessa ómnibus caritate proficere. Per Dóminum.

Alia Postcommunio

MENSA cælestis, omnipotens Deus, intercedentibus beatorum N. et N. Pontificum méritis, supérnas in ómnibus vires firmet et aúgeat: ut et fidei donum íntegrum custodiámus, et per osténsus salutis trámitem ambulémus. Per Dóminum.

ferred sacrifices to Thee and prayers for the salvation of the people. Through our Lord.

Communion. Mark 13:34

A man going into a far country left his house, and gave authority to his servants over every work, and commanded the porter to watch.

Postcommunio

CAUSE us, O almighty God, who have been nourished with the sacred repast, always to press on in the footsteps of blessed N. and N., the Pontiffs: who strove to honor Thee with unending devotion and to help all by an unwearied charity. Through our Lord.

Second Postcommunio

MAY the celestial table, O almighty God, through the intercession of the merits of blessed N. and N., the Pontiffs, strengthen and increase heavenly vigor in all: that we may both guard intact the gift of faith and walk through the indicated path of salvation. Through our Lord.

COMMON OF MANY CONFESSORS NOT PONTIFFS

Introitus. Ps. 144:10, 11

CONFITEÁNTUR tibi, Dómine, ómnia ópera tua, et Sancti tui benedícant tibi: glóriam regni tui dicent, et poténtiam tuam loquéntur. *Ps. ibid.:1.* Exaltábo te, Deus meus Rex, et

Introit. Ps. 144:10, 11

LET all Thy works, O Lord, praise Thee, and let Thy saints bless thee. They shall speak of the glory of Thy kingdom, and shall tell of Thy power. *Ps. ibid.:1.* I will extol Thee, O God my King, and I

benedícam nómini tuo in sæculum, et in sæculum sæculi. *V. Glória Patri.*

Oratio

CONCÈDE, quæsumus, omnipotens Deus: ut ad meliorem vitam beatórum *N.* et *N.* Confessórum tuórum exémpa nos próvocent; quatenus, quorum memóriam ágimus, étiam actus imitémur. Per Dóminum.

Alia Oratio

DEUS, qui nos beatórum *N.* et *N.* Confessórum tuórum méritis et intercessióne lætíficas: concède propítius: ut, qui tua per eos beneficia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

Léctio libri Sapiéntiæ.

Eccli. 2:7-13

METUENTES Dóminum, sustinéte misericórdiam ejus; et non deflectátis ab illo, ne cadátis. Qui timétis Dóminum, créдите illi; et non evacuábitur merces vestra. Qui timétis Dóminum, speráte in illum; et in oblectatióne veniet vobis misericórdia. Qui timétis Dóminum, dilígite illum; et illuminabúntur corda vestra. Respícite, fílii, natiónes hóminum; et scitóte quia nulus sperávit in Dómino et confúsus est. Quis enim permánsit in mandátis ejus, et derelictus est? aut quis in-

will bless Thy name for ever, yea, for ever and ever. *V. Glory be to the Father.*

Collect

GRANT, we beseech Thee, O almighty God: that the example of blessed *N.* and *N.*, Thy Confessors, may urge us to a better life; so that we may imitate the deeds of those whose memory we celebrate. Through our Lord.

Second Collect

O GOD, who dost make us glad through the merits and intercession of blessed *N.* and *N.*, Thy Confessors: mercifully grant that we who have implored Thy benefits through them, may obtain our desire by the gift of Thy grace. Through our Lord.

Lesson from the book
of Wisdom.

Eccli. 2:7-13

YE THAT fear the Lord, wait for His mercy; and go not aside from Him, lest ye fall. Ye that fear the Lord, believe Him; and your reward shall not be made void. Ye that fear the Lord, hope in Him; and mercy shall come to you for your delight. Ye that fear the Lord, love Him; and your hearts shall be enlightened. My children, behold the generations of men; and know ye that no one hath hoped in the Lord, and hath been confounded. For who hath continued in His commandment, and hath been forsaken? or who hath called upon

the

vocávit eum, et despéxit illum? Quóniam pius et misericors est Deus, et remittet in die tribulatiónis peccáta; et protector est ómnibus exquiréntibus se in veritate.

Graduale. Ps. 30:24, 25

Dilígite Dóminum, omnes Sancti ejus, quóniam veritatem requíret Dóminus, et retribuet abundánter faciéntibus supérbiam. *V.* Viríliter ágite, et confortétur cor vestrum, omnes qui sperátis in Dómino.

Allelúja, allelúja. *V. Ps. 9:11.* Sperent in te qui novérunt nomen tuum, quóniam non dereliquísti quæréntes te, Dómine. Allelúja.

After Septuagesima the Alleluia and the following Verse are omitted, and in their place is said:

Tractus. Ps. 33:9-11

Gustáte et vidéte quóniam suávis est Dóminus: beátus vir qui sperat in eo! *V.* Timéte Dóminum, omnes Sancti ejus; quóniam non est inópia timéntibus eum. *V.* Dívites eguérunt et esuriérunt; inquiréntes autem Dóminum non minuéntur omni bono.

During Paschal Time, the Gradual is omitted and in its place is said:

Allelúja, allelúja. *V. Ps. 9:11.* Sperent in te qui novérunt nomen tuum, quóniam non dereliquísti quæréntes te, Dómine. Allelúja. *V. Ps. 139:14.* Justi confite-

Him, and He despised him? For God is compassionate and merciful, and will forgive sins in the day of tribulation; and He is a protector to all that seek Him in truth.

Gradual. Ps. 30:24, 25

O love the Lord, all ye His saints, for the Lord will require truth, and will repay them abundantly that act proudly. *V.* Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Alleluia, alleluia. *V. Ps. 9:11.* Let them trust in Thee who know Thy name, for Thou hast not forsaken them that seek Thee, O Lord. Alleluia.

Tract. Ps. 33:9-11

O taste and see that the Lord is sweet: blessed is the man that hopeth in Him. *V.* Fear the Lord, all ye His saints; for there is no want to them that fear Him. *V.* The rich have wanted, and have suffered hunger; but they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia. *V. Ps. 9:11.* Let them trust in Thee who know Thy name, for Thou hast not forsaken them that seek Thee, O Lord. Alleluia. *V. Ps. 139:14.* The just shall give

búntur nómini tuo, Dómine,
et habitábunt recti cum vultu
tuo. Allelúja.

✠ Sequéntia sancti Evangélii
secúndum Lucam.

Luc. 12:35-40

IN ILLO témpore: Dixit
Jesus discípulis suis: Sint
lumbi vestri præcincti, et
lucérnæ ardéntes in má nibus
vestris, et vos símiles homí-
nibus exspectántibus dómi-
num suum quando revertátur
a núptiis, ut, cum vénerit
et pulsáverit, conféstim apé-
riant ei. Beáti servi illi,
quos, cum vénerit dóminus,
invénerit vigilántes; amen
dico vobis quod præcínget
se, et fáciat illos discúm-
bere, et tránsiens ministrábit
illis. Et, si vénerit in secúnda
vigília, et si in tértia vigília
vénerit, et ita invénerit, be-
áti sunt servi illi. Hoc au-
tem scitôte, quóniam si sciret
paterfamílias qua hora fur
veníret, vigiláret útique et
non síneret pérfodi domum
suam. Et vos estôte paráti;
quia, qua hora non putátis,
Fílius hóminis véniet.

Offertorium. Ps. 67:4

Iusti epuléntur et exsúl-
tent in conspéctu Dei, et
delecténtur in lætítia.

Secreta

HÓSTIAS ad altáre tuum
offeréntibus, Dómine,
da nobis illum pietátis affec-

glory to Thy name, O Lord, and
the upright shall dwell with
Thy countenance. Alleluia.

✠ Continuation of the holy
Gospel according to Luke.

Luke 12:35-40

AT THAT time: Jesus said
to His disciples: Let your
loins be girt, and lamps burn-
ing in your hands, and you
yourselves like to men who wait
for their lord, when he shall
return from the wedding; that
when he cometh and knocketh,
they may open to him immedi-
ately. Blessed are those servants
whom the Lord, when He com-
eth, shall find watching. Amen
I say to you, that He will gird
Himself, and make them sit
down to meat, and passing will
minister unto them. And if He
shall come in the second watch,
or come in the third watch, and
find them so, blessed are those
servants. But this know ye, that
if the householder did know
at what hour the thief would
come, he would surely watch,
and would not suffer his house
to be broken open. Be you then
also ready: for at what hour
you think not, the Son of Man
will come.

Offertory. Ps. 67:4

Let the just feast, and re-
joice before God, and be de-
lighted with gladness.

Secret

GRANT to us, O Lord, who
offer hosts at Thine altar,
that pious affection which Thou

tum, quem beátis N. et N. Confessoribus tuis infudisti: ut pura mente ac fervido corde rei sacræ attendamus, et sacrificium tibi placitum nobisque proficuum immolémus. Per Dóminum.

Alia Secreta

MÚNERA, Dómine, oblata sanctifica: et intercedéntibus beátis N. et N. Confessoribus tuis, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

Communio. Luc. 12:37

Beáti·servi illi, quos, cum vénerit Dóminus, invénerit vigilantes! Amen dico vobis quod præíngnet se, et fáciét illos discúmbere, et tránsiens ministrábit illis.

Postcommunio

TRÍBUAT nobis, omnípotens Deus, suffragántibus beatórum N. et N. Confessorum tuórum précibus, reféctio sacra subsídium: ut et castitátis mundítiam observémus in córpore, et lumen veritátis exhibeámus in ópere. Per Dóminum.

Alia Postcommunio

SÚPLICES te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedéntibus beátis N. et N. Confessoribus tuis, tibi étiam placitis móribus

didst infuse into blessed N. and N., Thy Confessors; that we may assist at this holy action with a pure mind and a burning heart, and immolate a sacrifice pleasing to Thee and profitable to us. Through our Lord.

Second Secret

SANCTIFY, O Lord, the gifts offered Thee, and through the intercession of blessed N. and N., Thy Confessors, cleanse us through these offerings from the stains of our sins. Through our Lord.

Communion. Luke 12:37

Blessed are those servants whom the Lord, when He cometh, shall find watching! Amen, I say to you, that He will gird Himself and make them sit down to meat, and passing will minister unto them.

Postcommunio

MAY the sacred banquet, O almighty God, through the intercessory prayers of blessed N. and N., Thy Confessors, aid us, that we may preserve spotless chastity in body and exhibit the light of truth in deed. Through our Lord.

Second Postcommunio

WE HUMBLY beseech Thee, O almighty God, graciously to grant that we, whom Thou dost refresh with Thy sacraments, may through the intercession of blessed N. and

dignanter tríbuas deservíre.
Per Dóminum.

N., Thy Confessors, serve Thee
worthily in a pleasing manner
of life. Through our Lord.

COMMON OF MANY VIRGINS NOT MARTYRS

Introitus. Ps. 148:12-14

VIRGINES laudent no-
men Dómini, quia ex-
altátum est nomen ejus
solíus: conféssio ejus super
cælum et terram. *Ps. ibid.:1.*
Laudáte Dóminum de cælis,
laudáte eum in excélsis. *V.*
Glória Patri.

Oratio

CONCÉDE, quæsumus,
omnípotens Deus: ut
qui beatárum Vírginum *N.*
et *N.* puritátem húmili ve-
nerámur obséquo; étiam
piæ conversatiónis imité-
mur exéplum. Per Dó-
minum.

Alia Oratio

FIDÉLES tuos, quæsumus,
Dómine, intercedéntibus
beátis Virgínibus *N.* et *N.*,
ita córpore et mente purí-
ficá: ut a nóxiis delectati-
ónibus elongéntur, ac tua
júgiter suavitate pascántur.
Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios.

1 Cor. 7:25-34

FRATRES: De virgínibus
præcéptum Dómini non
hábeo; consílium autem do,
tamquam misericórdiam con-

Introit. Ps. 148:12-14

LET maidens praise the name
of the Lord: for His name
alone is exalted; the praise of
Him is above heaven and earth.
Ps. ibid.:1. Praise ye the Lord
from the heavens: praise ye
Him in the high places. *V.*
Glory be to the Father.

Collect

GRANT, we beseech Thee,
O almighty God, that we
who honor with humble rever-
ence the purity of the blessed
Virgins, *N.* and *N.*, may imi-
tate the example of their pious
life. Through our Lord.

we

Second Collect

SO PURIFY Thy faithful in
body and soul, we beseech
Thee, O Lord, through the in-
tercession of the blessed Vir-
gins, *N.* and *N.*, that they may
be removed from harmful de-
lights and ever nourished with
Thy sweetness. Through our
Lord.

Lesson from the Epistle of
blessed Paul the Apostle to
the Corinthians.

1 Cor. 7:25-34

BRETHREN: Concerning vir-
gins, I have no command-
ment of the Lord; but I give
counsel, as having obtained

secutus a Domino, ut sim fidelis. Existimo ergo hoc bonum esse propter instantem necessitatem, quoniam bonum est homini sic esse. Alligatus es uxori? noli querere solutionem. Solutus es ab uxore? noli querere uxorem. Si autem acciperis uxorem, non peccasti. Et si nupsit virgo, non peccavit. Tribulationem tamen carnis habebunt huiusmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: reliquum est, ut et qui habent uxores, tamquam non habentes sint; et qui flent, tamquam non flentes; et qui gaudent, tamquam non gaudentes; et qui emunt, tamquam non possidentes; et qui utuntur hoc mundo, tamquam non utantur; praeterit enim figura huius mundi. Volo autem vos sine sollicitudine esse. Qui sine uxore est, sollicitus est quae Domini sunt, quomodo placeat Deo. Qui autem cum uxore est, sollicitus est quae sunt mundi, quomodo placeat uxori, et divisus est. Et mulier innupta et virgo cogitat quae Domini sunt, ut sit sancta corpore et spiritu: in Christo Jesu, Domino nostro.

Graduale. Ps. 44:3, 10

Speciosus forma prae filiis hominum, diffusa est gratia in labiis tuis. *V. Filiae regum*

mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit: in Christ Jesus, our Lord.

Gradual. Ps. 44:3, 10

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. *V. The*

in honóre tuo: ástitit regína
a dextris tuis in vestítu deau-
ráto, circúmdata varietáte.

Allelúja, allelúja. *V. Sap.*
4:1. O quam pulchra est
casta generátio cum clari-
táte! immortális est enim
memória illíus. Allelúja.

daughter of kings in Thy glory:
the queen stood on Thy right
hand, in gilded clothing, sur-
rounded with variety.

Alleluia, alleluia. *V. Wisd. 4:*
1. O how beautiful is the chaste
generation with glory: for the
memory thereof is immortal.
Alleluia.

*After Septuagesima, the Alleluia and the following Verse
are omitted, and in their place is said:*

Tractus. Ps. 44:14-16

Omnis glória ejus fíliæ
Regis ab intus, in fímbriis
áureis, circumamícta varie-
tátibus. *V. Adducéntur Regi*
vírgines post eam, próximæ
ejus afferéntur tibi. *V. Affe-*
réntur in lætítia et exsulta-
tíone, adducéntur in tem-
plum Regis.

Tract. Ps. 44:14-16

All the glory of the King's
daughter is within golden
borders, clothed round about
with varieties. *V. After her shall*
virgins be brought to the King;
her neighbors shall be brought
to Thee. *V. They shall be*
brought with gladness and re-
joicing, they shall be brought
into the temple of the King.

*During Paschal Time, the Gradual is omitted, and the fol-
lowing is said:*

Allelúja, allelúja. *V. Sap.*
4:1. O quam pulchra est
casta generátio cum clari-
táte! immortális est enim
memória illíus. Allelúja. *V.*
Is. 56:5. Ego Dóminus dabo
eis nomen mélius a fíliis et
filiábús: nomen sempitérnum
dabo eis, quod non períbit.
Allelúja.

Alleluia, alleluia. *V. Wisd. 4:*
1. O how beautiful is the chaste
generation with glory: for the
memory thereof is immortal.
Alleluia. *V. Is. 56:5. I the Lord*
will give them a name better
than sons and daughters: I will
give them an everlasting name
which shall never perish. Alle-
luia.

✠ Sequéntia sancti Evangé-
lii secúndum Matthæum.
Matth. 25:1-13

✠ Continuation of the holy
Gospel according to Matthew.
Matt. 25:1-13

IN ILLO témpore: Dixit
Jesus discíplis suis pará-
bolam hanc: Símile erit reg-

AT THAT time: Jesus spoke
this parable to His disci-
ples: The kingdom of heaven

num cælórum decem virgí-
bus, quæ accipiéntes lámpa-
des suas, exiérunt óbviám
sponso et sponsæ. Quíque
autem ex eis erant fátuæ, et
quinque prudéntes. Sed quin-
que fátuæ, accéptis lampá-
dibus, non sumpsérunt óle-
um secum: prudéntes vero
accepérunt óleum in vasis
cum lampádibus. Moram au-
tem faciénte sponso, dormi-
táverunt omnes et dormi-
erunt. Média autem nocte
clamor factus est: Ecce spon-
sus venit, exíte óbviám ei.
Tunc surrexérunt omnes vír-
gines illæ, et ornavérunt
lámpades suas. Fátuæ autem
sapiéntibus dixérunt: Date
nobis de óleo vestro, quia
lámpades nostræ exstingu-
úntur. Respondérunt pru-
déntes, dicéntes: Ne forte
non sufficiat nobis, et vobis,
ite pótius ad vendéntes, et
émite vobis. Dum autem
irent émere, venit sponsus;
et quæ parátæ erant, intra-
vérunt cum eo ad núptias,
et clausa est jánuá. Novíssi-
me vero véniunt et réliquæ
virgines, dicéntes: Dómine,
Dómine, áperi nobis. At ille
respóndens ait: Amen, dico
vobis, nescio vos. Vigilate
ítaque, quia nescitis diem,
neque horam.

Offertorium. Ps. 33:6

Accédite ad Dóminum, et
illuminámini; et fácies ve-
stræ non confundéntur.

shall be like to ten virgins,
who taking their lamps went
out to meet the bridegroom
and the bride. And five of
them were foolish, and five
wise. But the five foolish,
having taken their lamps, did
not take oil with them: but the
wise took oil in their vessels
with the lamps. And the bride-
groom tarrying, they all slum-
bered and slept. And at mid-
night there was a cry made:
Behold the bridegroom cometh,
go ye forth to meet him. Then
all those virgins arose and
trimmed their lamps. And the
foolish said to the wise: Give
us of your oil, for our lamps
are gone out. The wise an-
swered, saying: Lest perhaps
there be not enough for us and
for you, go ye rather to them
that sell, and buy for your-
selves. Now whilst they went
to buy, the bridegroom came:
and they that were ready, went
in with him to the marriage,
and the door was shut. But at
last came also the other virgins,
saying: Lord, Lord, open to us.
But he answering said: Amen
I say to you, I know you
not. Watch ye therefore, be-
cause you know not the day
nor the hour.

Offertory. Ps. 33:6

Come ye to the Lord and be
enlightened; and your faces
shall not be confounded.

Secreta

MUNÉRIBUS tibi, Dómine, pro beatárum Vírginum N. et N. honóre dicátis benedictiónem tuam propitiátus effúnde: ut per éadem, et a vítiis ómnibus emundémur, et cæléstibus delíciis impleámur. Per Dóminum.

Alia Secreta

OFFERÉNTES tibi hóstiam laudis, miséricors Deus, apud majestátem tuam beatárum Vírginum N. et N. suffrágio commendémur: quæ cónsonis opéribus in sua virginitáte jucúndum tibi habitáculum præparáunt. Per Dóminum.

Communio. Matth. 25:10

Venit Sponsus; et Vírgines quæ parátæ erant intravérunt cum eo ad núptias, et clausa est jánuá.

Postcommunio

SUMPTA mystéria, quæsumus, Dómine, suffragántibus beatárum Vírginum N. et N. méritis, incitent nos júgiter et illústrent: ut digne advéntum Filii tui præstolémur, et ad supérnas ejus núptias admittámur. Per eúndem Dóminum.

Alia Postcommunio

CÓRPORIS et Sánguinis tui sacra libátio, Dómine, intercedéntibus beátis

Secret

BEING appeased, O Lord, pour forth Thy benediction upon the gifts offered Thee in honor of the blessed Virgins, N. and N.: that, through these gifts, we may be both cleansed from all faults and filled with heavenly delights. Through our Lord.

Second Secret

MAY we, who offer Thee this sacrifice of praise, O merciful God, be commended to Thy majesty through the intercession of the blessed Virgins, N. and N., who, by appropriate deeds in their virginity, prepared for Thee a pleasing habitation. Through our Lord.

Communion. Matt. 25:10

The Bridegroom came; and the virgins that were ready went in with Him to the marriage, and the door was shut.

Postcommunio

MAY the mysteries we have received ever inspire and enlighten us, we beseech Thee, O Lord, through the merits and prayers of the blessed Virgins, N. and N., that we may worthily await the coming of Thy Son, and be admitted to His heavenly nuptials. Through the same Jesus Christ.

Second Postcommunio

MAY the holy sacrifice of Thy Body and Blood, O Lord, through the intercession

Virgínibus N. et N. ab ómnibus nos cadúcis rebus avértat: ut valeámus tui et sincéra in terris caritáte proficere, et perpétua in cælis visione gaudére. Qui vivis.

of the blessed Virgins, N. and N., turn us away from all transitory things: that on earth we may be able to grow in sincere love of Thee, and in heaven rejoice in the perpetual vision of Thee. Who livest and reignest.

COMMON OF MANY HOLY WOMEN, MARTYRS

Introitus. Ps. 107:13, 14

DA NOBIS, Deus, auxiliúm de tribulatione, quia vana salus hóminis; in Deo faciémus virtútem; et ipse ad níhilum dedúcet inimícos nostros. *Ps. ibid.:2.* Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea. *V.* Glória Patri.

Oratio

DEUS, cujus múnere virtus in infirmitáte perficitur: da ómnibus beatárum N. et N. Mártyrum tuárum glóriam recoléntibus; ut, quæ abs te sumpsérunt robur ut vincerent, abs te quoque nobis vincéndi grátiam semper obtíneant. Per Dóminum.

Alia Oratio

DA NOBIS, quæsumus, Dómine Deus noster, beatárum N. et N. Mártyrum tuárum palmas incessábili devotióne venerári: ut, quas digna mente celebráre non póssumus, humilibus saltem frequentémus obsequiis. Per Dóminum.

Introit. Ps. 107:13, 14

GRANT us, O Lord, help from trouble, for vain is the salvation of man; through God we shall do mightily; and He will bring our enemies to nothing. *Ps. ibid.:2.* My heart is ready, O God, my heart is ready: I will sing, and will give praise with my glory. *V.* Glory be to the Father.

Collect

O GOD, by whose grace power is made perfect in infirmity: grant to all who recall the memory of blessed N. and N., Thy Martyrs, that as they took from Thee their strength that they themselves might triumph, so likewise from Thee they may ever obtain for us the grace of triumphing. Through our Lord.

Second Collect

GRANT us, we beseech Thee, O Lord our God, to venerate with unceasing devotion the sufferings of blessed N. and N., Thy Martyrs: that we may, at least honor them with humble reverence whom we cannot worthily extol. Through our Lord.

Lectio Epistolæ beati Pauli
Apóstoli ad Corinthios.

2 Cor. 4:6-11, 16, 17

FRATRES: Deus illúxit in
córdibus nostris ad illu-
minationem sciéntiæ clari-
tátis Dei, in fácie Christi
Jesu. Habémus autem the-
sáurum istum in vasis fictí-
libus, ut sublímitas sit vir-
tútis Dei, et non ex nobis.
In ómnibus tribulatióem pá-
timur: sed non angustiamur.
Aporiamur: sed non desti-
tuimur. Persecutióem páti-
mur: sed non derelinquimur.
Dejícimur: sed non perimus.
Semper mortificatióem Jesu
in corpore nostro circumfe-
réntes, ut et vita Jesu mani-
festétur in corpóribus no-
stris. Semper enim nos, qui
vivimus, in mortem trádimur
propter Jesum: ut et vita
Jesu manifestétur in carne
nostra mortáli. Propter quod
non defícimus; sed licet is,
qui foris est, noster homo
corrumpátur, tamen is, qui
intus est, renovátur de die
in diem. Id enim, quod in
præsénti est momentáneum
et leve tribulatióis nostræ,
supra modum in sublimitáte
æternum glóriæ pondus ope-
rátur in nobis.

Graduale. Ps. 59:13, 14

Da nobis, Deus, auxili-
um de tribulatióne, quia vana
salus hóminis. *V.* In Deo fa-
ciémus virtútem; et ipse ad

Lesson from the Epistle of
blessed Paul the Apostle to
the Corinthians.

2 Cor. 4:6-11, 16, 17

BRETHREN: God hath
shined in our hearts, to
give the light of the knowl-
edge of the glory of God, in
the face of Christ Jesus. But
we have this treasure in earthen
vessels, that the excellency may
be of the power of God, and
not of us. In all things we
suffer tribulation: but are not
distressed. We are straitened:
but are not destitute. We suffer
persecution: but are not for-
saken. We are cast down: but
we perish not. Always bearing
about in our body the mortifica-
tion of Jesus, that the life also
of Jesus may be made manifest
in our bodies. For we who live
are always delivered unto death
for Jesus' sake: that the life
also of Jesus may be made
manifest in our mortal flesh.
For which cause we faint not;
but though our outward man
is corrupted, yet the inward
man is renewed day by day.
For that which is at present
momentary and light of our
tribulation worketh for us above
measure exceedingly an eternal
weight of glory.

Gradual. Ps. 59:13, 14

Grant us, O Lord, help from
trouble, for vain is the salva-
tion of man. *V.* Through God
we shall do mightily; and He

nihilum deducet tribulantes nos.

Allelúja, allelúja. *V. Apoc. 7:14.* Venérunt de tribulatione magna, et lavérunt stolas suas, et dealbavérunt eas in sanguíne Agni. Allelúja.

shall bring to nothing them that afflict us.

Alleluia, alleluia. *V. Apoc. 7:14.* They are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb.

After Septuagesima, the Alleluia and the following Verse are omitted, and in their place is said:

Tractus. Ps. 65:10-12

Probásti nos, Deus; igne nos examinásti sicut examinátur argéntum. *V.* Induxísti nos in láqueum, posuísti tribulationes in dorso nostro, imposuísti hómines super cápita nostra. *V.* Transívimus per ignem et aquam, et edu-xísti nos in refrigerium.

Tract. Ps. 65:10-12

Thou, O God, hast proved us; Thou hast tried us by fire, as silver is tried. *V.* Thou hast brought us into a net, Thou hast laid afflictions on our back, Thou hast set men over our heads. *V.* We have passed through fire and water, and Thou hast brought us out into a refreshment.

During Paschal Time the Gradual is omitted, and the following is said:

Allelúja, allelúja. *V. Apoc. 7:14.* Venérunt de tribulatione magna, et lavérunt stolas suas, et dealbavérunt eas in sanguíne Agni. Allelúja. *V. Ibid. 12:11, 12.* Non dilexérunt ánimas suas usque ad mortem: proptérea lætámini, cæli, et qui habitátis in eis. Allelúja.

Alleluia, alleluia. *V. Apoc. 7:14.* They are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb. Alleluia. *V. Ibid. 12:11, 12.* They loved not their lives unto death: therefore rejoice, O heavens, and you that dwell therein. Alleluia.

✠ Sequéntia sancti Evangélíi secúndum Matthæum.
Matth. 13:44-52

✠ Continuation of the holy Gospel according to Matthew.
Matt. 13:44-52

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Símile est regnum cælórum thesauro abs-

AT THAT time: Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden

cóndito in agro. Quem qui invénit homo, abscondit, et præ gáudio illius vadit, et vendit univérſa quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiatóri quærénti bonas margarítas. Invénta autem una pretiósá margaríta, ábiit et véndidit ómnia quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi. Exíbut angelí et separábunt malos de médio justórum, et mittent eos in camínium ignis. Ibi erit fletus et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Étiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómini patrifamílias, qui profert de thesaúro suo nova et vétera.

Offertorium. Ps. 104:4

Quærite Dóminum, et confirmámini: quærite faciém ejus semper.

Secreta

OBLÁTA tibi, Dómine Deus, in honórem beatárum N. et N. Mártyrum

in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way and sold all that he had and bought it. Again, the kingdom of heaven is like to a net cast into the sea and gathering together of all kind of fishes. Which, when it was filled, they drew out: and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just, and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 104:4

Seek ye the Lord, and be strengthened: seek His face evermore.

Secret

GRACIOUSLY regard the gifts offered Thee, O Lord God, in honor of blessed N.

tuárum dona intuére propítius: ut accéptum nostræ tibi fáciant servitútis obséquium, et opportúnum nobis tríbuant tuæ protectiónis auxili-um. Per Dóminum.

Alia Secreta

INTÉNDE, quæsumus, Dómine, múnera altáribus tuis pro beatárum Mártyrum tuárum N. et N. honóre propósita: ut, sicut per hæc sacra mystéria illis glóriam contulísti, ita nobis indulgéntiam largiáris. Per Dóminum.

Communio. Matth. 13:44

Símile est regnum cælórum thesáuro abscondito in agro. Quam qui invénit homo, abscondit; et præ gáudio illíus vadit et vendit univérsa quæ habet et emit agrum illum.

Postcommunio

SANCTÍFICET et róbo-
ret nos, quæsumus, Dómine, supernórum múnorum fructuósa recéptio: ut, suffragántibus beátis Martýribus tuis N. et N., et vitiórum æstibus obsistámus et contra ómnium ímpetus hóstium repugnémus. Per Dóminum.

Alia Postcommunio

PRÆSTA nobis, quæsumus, Dómine, intercedéntibus beátis Martýribus tuis N. et N.: ut, quod ore contingi-

and N., Thy Martyrs; that they may make the offering of our service acceptable to Thee, and bestow on us the timely help of Thy protection. Through our Lord.

Second Secret

LOOK, we beseech Thee, O Lord, upon the gifts placed on Thy altar for the honor of Thy blessed Martyrs, N. and N.; that as through these sacred mysteries Thou hast bestowed glory on them, so Thou mayest give us Thy pardon. Through our Lord.

Communion. Matt. 13:44

The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it: and for joy thereof goeth and selleth all that he hath and buyeth that field.

Postcommunio

MAY the fruitful reception of the heavenly gifts sanctify and strengthen us, we beseech Thee, O Lord; that through the prayers of Thy blessed Martyrs, N. and N., we may both resist the burning of vices and fight back against the attacks of all enemies. Through our Lord.

Second Postcommunio

GRANT us, we beseech Thee, O Lord, through the intercession of Thy blessed Martyrs, N. and N., that what we have

mus, pura mente cápiamus.
Per Dóminum.

touched with our mouth we
may receive with a pure mind.
Through our Lord.

COMMON OF MANY HOLY WOMEN NOT MARTYRS

Introitus. Ps. 79:19

DÓMINE Deus virtútum,
non discédimus a te:
vivificábis nos, et nomen
tuum invocábimus. *Ps. ibid.:2.*
Qui regis Isráël, inténde,
qui dedúcis velut ovem Jo-
seph. *V. Glória Patri.*

Oratio

CONCÉDE, quæsumus,
omnípotens Deus: ut
veneránda nobis beatárum
N. et N. intercésio tríbuat
cæléste subsídium; quarum
vita mirábilis ómnibus salu-
táre præstat exémplum. Per
Dóminum.

Alia Oratio

TUÓRUM corda fidélium,
Deus miserátor, illústra;
et, beatárum N. et N. préci-
bus ac méritis gloriósis; fac
nos terréna cuncta despícere,
et dona cæléstia possidére.
Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum.

1 Tim. 2:9-15; 5:3-6

CARÍSSIME: Volo mulie-
res oráre in hábitu or-
náto, cum verecúndia et so-
brietáte ornántes se, et non

Introit. Ps. 79:19

O LORD God of hosts, we
depart not from Thee:
Thou shalt quicken us, and we
will call upon Thy name. *Ps. ibid.:2.* Give ear, O Thou that
rulest Israel, Thou that ledest
Joseph like a sheep. *V. Glory*
be to the Father.

Collect

GRANT, we beseech Thee,
almighty God, that the
venerable intercession of Blessed
N. and N. may give us heav-
enly help; as their admirable
life gives to all a salutary ex-
ample. Through our Lord.

Second Collect

ILLUMINE the hearts of Thy
faithful, O merciful God;
and through the prayers and
glorious merits of blessed N.
and N., cause us to despise all
earthly things and to possess
heavenly gifts. Through our
Lord.

Lesson from the Epistle of
blessed Paul the Apostle
to Timothy.

1 Tim. 2:9-15; 5:3-6

DEARLY beloved: I will that
women pray in decent ap-
parel, adorning themselves with
modesty and sobriety, not with

in tortis crínibus, aut auro, aut margarítis, vel veste pretiósá; sed quod decet mulieres, promitténtes pietátem per ópera bona. Múlier in siléntio discat cum omni subjectione. Docére autem mulieri non permíto, neque dominári in virum; sed esse in siléntio. Adam enim primus formátus est, deínde Heva. Et Adam non est sedúctus, múlier autem sedúcta in prævaricatione fuit. Salvábitur autem per filiórurum generatióem, si permanserit in fide, et dilectione, et sanctificatione cum sobrietate. Víduas honóra, quæ vere víduæ sunt. Si qua autem vídua filios aut nepótes habet, discat primum domum suam régere, et mútuam vicem réddere paréntibus; hoc enim accéptum est coram Deo. Quæ autem vere vídua est et desoláta, speret in Deum, et instet obsecrationibus et orationibus nocte ac die. Nam quæ in delíciis est, vivens mórtua est. Et hoc præcipe ut irreprehensibiles sint: in Christo Jesu Dómino nostro.

Graduale. Ps. 32:20, 21

Ánima nostra sústinet Dóminum, quóniam adjútor et protéctor noster est. *V.* Quia in eo lætábitur cor nostrum, et in nómine sancto ejus sperávimus.

Allelúja, allelúja. *V. Eccli. 1:16.* Inítium sapiéntiæ ti-

plaited hair, or gold, or pearls, or costly attire; but as it becometh women professing godliness, with good works. Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to use authority over the man: but to be in silence. For Adam was first formed; then Eve. And Adam was not seduced; but the woman being seduced, was in the transgression. Yet she shall be saved through childbearing; if she continue in faith, and love, and sanctification, with sobriety. Honor widows that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day. For she that liveth in pleasures, is dead while she is living. And this give in charge, that they may be blameless: in Christ Jesus, our Lord.

Gradual. Ps. 32:20, 21

Our soul waiteth for the Lord: for He is our helper and protector. *V.* For in Him our heart shall rejoice; and in His holy name we have trusted.

Alleluia, alleluia. *V. Eccli. 1:16.* The fear of the Lord is the

mor Dómini; cum eléctis fé-
minis gráditur, et cum justis
et fidélibus agnóscitur. Alle-
lúja.

beginning of wisdom; it walk-
eth with chosen women, and is
known with the just and faith-
ful. Alleluia.

After Septuagesima, the Alleluia and the following Verse are omitted, and in their place is said:

Tractus. Ps. 47:10-12

Suscépmus, Deus, mise-
ricórdiam tuam in médio
templi tui. *V.* Secúndum no-
men tuum, Deus, sic et laus
tua in fines terræ; justítia
plena est délixtera tua. *V.*
Lætétur mons Sion, et ex-
súltent fíliæ Judæ, propter
judícia tua, Dómine.

Tract. Ps. 47:10-12

We have received Thy mercy,
O God, in the midst of Thy
temple. *V.* According to Thy
name, O God, so also is Thy
praise unto the ends of the
earth: Thy right hand is full
of justice. *V.* Let Mount Sion
rejoice, and the daughters of
Juda be glad because of Thy
judgments, O Lord.

*During Paschal Time, the Gradual is omitted and the fol-
lowing is said:*

Allelúja, allelúja. *V. Eccli. 1:16.* Inítium sapiéntiæ ti-
mor Dómini; cum eléctis fé-
minis gráditur, et cum justis
et fidélibus agnóscitur. Alle-
lúja. *V. Ps. 23:6.* Hæc est
generátio quæréntium Dó-
minum, quæréntium fáciem
Dei Jacob. Allelúja.

Alleluia, alleluia. *V. Eccli. 1:16.* The fear of the Lord is the
beginning of wisdom; it walk-
eth with chosen women, and is
known with the just and faith-
ful. Alleluia. *V. Ps. 23:6.* This
is the generation of them that
seek Him, of them that seek
the face of the God of Jacob.
Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum.
Matth. 13:44-52

IN ILLO témpore: Dixit
Jesus discípulis suis pa-
rábolam hanc: Símile est
regnum cælórum thesáuro
abscóndito in agro: quem
qui invénit homo, abscóndit,
et præ gáudio illíus vadit, et
vendit univérſa quæ habet,
et emit agrum illum. Íterum

✠ Continuation of the holy
Gospel according to Matthew.
Matt. 13:44-52

AT THAT time: Jesus spoke
this parable to His dis-
ciples: The kingdom of heaven
is like unto a treasure hidden
in a field. Which a man having
found, hid it, and for joy there-
of goeth, and selleth all that
he hath, and buyeth that field.
Again, the kingdom of heaven

símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et vëndidit ómnia quæ hábuit, et emit eam. Íterum símile est regnum cælórum sagénæ missæ in mare, et ex omni génere piscium congregánti. Quam cum impléta esset educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sæculi: exsúnt Ángeli, et separábunt malos de médio justórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Étiam. Ait illis: Ideo omnis scriba doctus in regno cælórum símilis est hómini patrifámiliæ, qui profert de thesauro suo nova et vétera.

Offertorium. Ps. 104:3

Laudámini in nómine sancto ejus, lætétur cor quæréntium Dóminum.

Secreta

OFFERENTES tibi, Dómine Deus, hóstiam pro beatárum N. et N. honóre propósitam, te súpplices exorámus: ut spem nostram in te firmiter collocemus, et pias petitiónes cordis nostri abs te júgiter habéamus. Per Dóminum.

is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 104:3

Glory ye in His holy name: let the heart of them rejoice that seek the Lord.

Secret

OFFERING Thee, O Lord God, the host brought forward for the honor of blessed N. and N., we humbly pray Thee that we may place our hope firmly in Thee, and ever have the pious requests of our heart from Thee. Through our Lord.

Alia Secreta

SACRIFICIUM nostrum, Dómine, suffragántibus beatárum *N.* et *N.* précibus, tibi reddátur accéptum: ut nobis idem et culpárum véniam largiátur, et meritórum cópiam operétur. Per Dóminum.

Communio. Matth. 13:45, 46

Símile est regnum cælórum hómīni negotiátōri quærénti bonas margarítas: invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quæ hábuit, et emit eam.

Postcommunio

DIVINI operátio Sacraménti, omnípotens Deus, suffragántibus beatárum *N.* et *N.* méritis, illúminet nos páriter et inflámmet: ut et sanctis júgiter desidériis ferveámus; et bonis opéribus abundémus. Per Dóminum.

Alia Postcommunio

ACCEPTÓRUM múnérum virtus, Dómine Deus, intercedéntibus beátis *N.* et *N.*, suos in nobis efféctus ímpleat: ut simul et mortális vitæ subsidium cóferat, et gáudium perpétuæ felicitátis obtíneat. Per Dóminum.

Second Secret

MAY our sacrifice, O Lord, through the prayers and suffrages of Blessed *N.* and *N.*, be rendered acceptable to Thee; that the same sacrifice may bestow on us the remission of our faults and produce an abundance of merits. Through our Lord.

Communion. Matt. 13:45, 46

The kingdom of heaven is like to a merchant seeking good pearls: who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

Postcommunio

MAY the working of the divine Sacrament, O Almighty God, by the intercession of the merits of blessed *N.* and *N.*, illumine us and inflame us: that we may both ever burn with holy desires and abound in good works. Through our Lord.

Second Postcommunio

MAY the power of the gifts now received, O Lord God, through the intercession of blessed *N.* and *N.*, work in us their effects; that it may at once both bestow the aid of mortal life and obtain the joy of perpetual felicity. Through our Lord.

LITANY OF THE SAINTS OF THE FRANCISCAN ORDER

<p>Kýrie, eléison. Christe, eléison. Kýrie, eléison. Christe, audi nos. Christe, exáudi nos. Pater de cælis, Deus, mise- rére nobis. Fili, Redemptor mundi, Deus, miserere nobis. Spíritus Sancte, Deus, mise- rére nobis. Sancta Trínitas, unus Deus, miserere nobis.</p>	<p>Lord, have mercy. Christ, have mercy. Lord, have mercy. Christ, hear us. Christ, graciously hear us. God the Father of heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, one God, have mercy on us.</p>
--	--

Sancta María,
 Sancta Dei Génitrix,
 Sancta Virgo virginum,
 Sancte Michaël,
 Sancte Gábiel,
 Sancte Ráphaël,

Ora pro nobis.

Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 St. Michael,
 St. Gabriel,
 St. Raphael,

Omnes sancti Ángeli et
 Archángeli, oráte pro nobis.
 Omnes sancti beatórum Spirí-
 tum ordines, oráte pro
 nobis.

All ye holy Angels and
 Archangels,
 All ye holy orders of blessed
 Spirits,

Sancte Joánnes-Baptista, ora
 pro nobis.
 Sancte Joseph, ora pro nobis.

St. John Baptist,
 St. Joseph,

Omnes sancti Patriárchæ et
 Prophétæ, oráte pro nobis.

All ye holy Patriarchs and
 Prophets,

Pray for us.

Sancte Petre,	Ora pro nobis.	St. Peter,
Sancte Paule,		St. Paul,
Sancte Andréa,		St. Andrew,
Sancte Jacóbe,		St. James,
Sancte Joáñnes,		St. John,
Sancte Thoma,		St. Thomas,
Sancte Jacóbe,		St. James,
Sancte Philíppe,		St. Philip,
Sancte Bartholomæe,		St. Bartholomew,
Sancte Matthæe,		St. Matthew,
Sancte Simon,		St. Simon,
Sancte Thaddæe,		St. Thaddeus,
Sancte Matthía,		St. Matthias,
Sancte Bárnaba,		St. Barnabas,
Sancte Luca,		St. Luke,
Sancte Marce,		St. Mark,
Omnes sancti Apóstoli et Evangelistæ, oráte pro nobis.		All ye holy Apostles and Evangelists,
Omnes sancti Discípuli Dómini, oráte pro nobis.		All ye holy Disciples of the Lord,
Omnes sancti Innocéntes, oráte pro nobis.		All ye holy Innocents,
Sancte Stéphane, ora.		St. Stephen,
Sancte Lauréñti, ora.		St. Lawrence,
Sancte Vincéñti, ora.		St. Vincent,
Sancti Fabiáne et Sebastiáne, oráte.		Sts. Fabian and Sebastian,
Sancti Joáñnes et Paule, oráte.		Sts. John and Paul,
Sancti Cosma et Damiáne, oráte.		Sts. Cosmas and Damian,
Sancti Gervási et Protási, oráte.		Sts. Gervase and Protase,
Sancte Berárde,	Ora pro nobis.	St. Berard,
Sancte Petre,		St. Peter,
Sancte Accúrsi,		St. Accursius,
Sancte Adjúte,		St. Adjutus,
Sancte Otho,		St. Otto,
Sancte Dániel,		St. Daniel,
Sancte Ángele,		St. Angelus,
Sancte Sámuel,		St. Samuel,

Pray for us.

Sancte Domne, Sancte Leo, Sancte Hugoline, Sancte Nicoláë,	Ora.	St. Domnus, St. Leo, St. Hugoline, St. Nicholas,
Sancte Petre-Baptista ceterique Martyres Japonenses, orate pro nobis. Sancte Nicoláë ceterique Mátyres Gorcomienses, orate pro nobis.		St. Peter Baptist and ye other Martyrs of Japan, St. Nicholas and ye other Martyrs of Gorkum,
Sancte Fidélis, ora pro nobis.		St. Fidelis,
Omnes sancti Mátyres, orate pro nobis.		All ye holy Martyrs,
Sancte Silvéster, Sancte Gregóri, Sancte Ambrósi, Sancte Augustíne, Sancte Hierónyme, Sancte Bonaventúra, Sancte Martíne, Sancte Nicoláë, Sancte Ludovíce, Sancte Benvenúte,	Ora pro nobis.	St. Sylvester, St. Gregory, St. Ambrose, St. Augustine, St. Jerome, St. Bonaventure, St. Martin, St. Nicholas, St. Louis, St. Benvenute,
Omnes sancti Pontífices et Confessóres, orate pro nobis.		All ye holy Bishops and Confessors,
Omnes sancti Doctóres, orate pro nobis.		All ye holy Doctors,
Sancte Antóni, Sancte Benedicte, Sancte Bernárde, Sancte Domínice, Sancte Pater noster Francíse, Sancte Antóni de Pádua, Sancte Bernardíne, Sancte Joáñnes a Capi- stráno,	Ora pro nobis.	St. Anthony, St. Benedict, St. Bernard, St. Dominic, Our Holy Father Francis, St. Anthony of Padua, St. Bernardine, St. John Capistran,

Pray for us.

Sancte Jacôbe de Már- chia,		St. James of the March,	
Sancte Petre de Alcán- tara,		St. Peter of Alcantara,	
Sancte Francísce Soláne,		St. Francis Solanus,	
Sancte Petre Regaláte,		St. Peter Regalatus,	
Sancte Dídace,		St. Didacus,	
Sancte Paschális,		St. Paschal,	
Sancte Benedícte,		St. Benedict,	
Sancte Pacífice,		St. Pacificus,	
Sancte Joáñnes-Joseph,		St. John Joseph,	
Sancte Leonárde,		St. Leonard,	
Sancte Felix,		St. Felix,	
Sancte Joseph a Leo- níssa,		St. Joseph of Leonissa,	
Sancte Seraphíne,		St. Seraphin,	
Sancte Laurénti a Brun- dúsió,		St. Lawrence of Brindisi,	
Sancte Joseph a Cuper- tíno,		St. Joseph of Cupertino,	
Sancte Ferdinánde,		St. Ferdinand,	
Sancte Ludovíce,		St. Louis,	
Sancte Ivo,		St. Ivo,	
Sancte Elzeári,		St. Elzear,	
Sancte Roche,		St. Roch,	
Sancte Conráde,		St. Conrad,	
Sancte Joáñnes Baptísta María,		St. John Baptist Mary,	
Sancte Theóphile,		St. Theophilus,	
Sancte Conráde,		St. Conrad,	
Sancte Joseph-Bene- dícte,		St. Joseph Benedict,	
Sancte Salvátor,		St. Salvator,	
Omnes sancti Sacerdó- tes et Levítæ,		All ye holy Priests and Levites,	
Omnes sancti Mónachi et Eremitæ,		All ye holy Monks and Hermits,	
Sancta María-Magda- léna,		St. Mary Magdalen,	
Sancta Ágatha,		St. Agatha,	
Sancta Lúcia,		St. Lucy,	
Sancta Agnes,		St. Agnes,	
Sancta Cæcília,		St. Cecilia,	

Ora pro nobis.

Orate.

Ora.

Pray for us.

Sancta Catharina,
 Sancta Clara,
 Sancta Agnes Assisiensis,
 Sancta Catharina de
 Bononia,
 Sancta Coléta,
 Sancta Verónica,
 Sancta Rosa de Viterbio,
 Sancta Hyacintha,
 Sancta María-Francisca,
 Sancta Ángela,
 Sancta María-Magdaléna,
 Sancta Anastasia,
 Sancta Elisabeth Hun-
 gariæ,
 Sancta Elisabeth Portu-
 galiæ,
 Sancta Margarita de
 Cortona,
 Sancta Birgitta,

Ora pro nobis.

St. Catharine,
 St. Clare,
 St. Agnes of Assisi,
 St. Catherine of Bologna,
 St. Colette,
 St. Veronica,
 St. Rose of Viterbo,
 St. Hyacintha,
 St. Mary Frances,
 St. Angela,
 St. Mary Magdalen,
 St. Anastasia,
 St. Elizabeth of Hungary,
 St. Elizabeth of Portugal,
 St. Margaret of Cortona,
 St. Bridget,

Pray for us.

Omnes sanctæ Virgines et
 Viduæ, oráte pro nobis.

All ye holy Virgins and
 Widows,

Omnes Sancti et Sanctæ
 trium Órdinum sancti Pa-
 tris nostri Francisci, inter-
 cédite pro nobis.

All ye holy men and women,
 Saints of the Three Orders of
 our holy Father Francis, make
 intercession for us.

Omnes Sancti et Sanctæ Dei,
 intercédite pro nobis.

All ye holy men and women,
 Saints of God, make interces-
 sion for us.

Propítius esto, parce nobis,
 Dómine.

Be merciful, spare us, O Lord.

Propítius esto, exaúdi nos,
 Dómine.

Be merciful, graciously hear us,
 O Lord.

Ab omni malo,
 Ab omni peccáto,
 Ab ira tua,
 A subitánea et impro-
 vísa morte,
 Ab insídiis diaboli,

Líbera nos, Dómine.

From all evil,
 From all sin,
 From Thy wrath,
 From sudden and unpro-
 vided death,
 From the snares of the
 devil,
 From anger, hatred, and
 all ill-will,

Deliver us, O Lord.

Ab ira, et ódio, et omni
 mala voluntáte,

A spírítu fornicatiónis,
 A fúlgure et tempestáte,
 A flagélo terræmótu,
 A peste, fame et bello,
 A morte perpétua,
 Per mystérium sanctæ
 Incarnatiónis tuæ,
 Per advéntum tuum,
 Per nativitátem tuam,
 Per baptísmum et san-
 ctum jejúniúm tuum,
 Per crucem et passió-
 nem tuam,
 Per mortem et sepultú-
 ram tuam,
 Per sanctam resurrecti-
 onem tuam,
 Per admirábilem ascen-
 sionem tuam,
 Per advéntum Spíritus
 Sancti Parácliti,
 In die judícii,

Peccatóres,
 Ut nobis parcas,
 Ut nobis indúlgeas,
 Ut ad veram pœni-
 téntiam nos perdú-
 cere dignéris,
 Ut Ecclesiám tuam
 sanctam † régere et
 conserváre dignéris,
 Ut domnum Apostóli-
 cum et omnes eccle-
 siásticos órdenes † in
 sancta religióne con-
 serváre dignéris,

Líbera nos, Dómine.

Te rogámus, audi nos.

From the spirit of forni-
 cation,
 From lightning and tem-
 pest,
 From the scourge of earth-
 quake,
 From plague, famine and
 war,
 From everlasting death,
 Through the mystery of
 Thy holy Incarnation,
 Through Thy coming,
 Through Thy nativity,
 Through Thy baptism and
 holy fasting,
 Through Thy cross and
 Passion,
 Through Thy death and
 burial,
 Through Thy holy Resur-
 rection,
 Through Thine admirable
 Ascension,
 Through the coming of the
 Holy Ghost the Para-
 clete,
 In the day of judgment,

We sinners,
 That Thou wouldst spare
 us,
 That Thou wouldst par-
 don us,
 That Thou wouldst bring
 us to true penance,
 That Thou wouldst vouch-
 safe to govern and pre-
 serve Thy Holy Church,
 That Thou wouldst vouch-
 safe to preserve our
 Apostolic Prelate, and
 all orders of the Church
 in holy religion,

Deliver us, O Lord.

We beseech Thee, hear us.

Ut inimicos sanctæ Ecclésiæ † humiliare digneris,

Ut régibus et principibus christiánis † pacem et veram concordiam donare digneris,

Ut cuncto pópulo christiáno † pacem et unitatem largiri digneris,

Ut omnes errantes ad unitatem Ecclesiæ revocare, † et infidèles universos ad Evangelii lumen perducere digneris,

Ut nosmetipsos in tuo sancto servitio † confortare et conservare digneris,

Ut mentes nostras † ad cælestia desideria erigas,

Ut ómnibus benefactoribus nostris † sempiterna bona retribuas,

Ut ánimas nostras, † Fratrum, propinquorum, et benefactorum nostrorum † ab æterna damnatione erípias,

Ut fructus terræ † dare et conservare digneris,

Ut ómnibus fidelibus defunctis † requiem æternam donare digneris,

That Thou wouldst vouchsafe to humble the enemies of Holy Church,

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

That Thou wouldst vouchsafe to grant peace and unity to all Christian people,

That Thou wouldst vouchsafe to call every wanderer back to the Church's unity, and guide to the light of the Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

That Thou wouldst lift up our minds to heavenly desires,

That Thou wouldst render eternal blessings to all our benefactors,

That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

Te rogámus, audi nos.

We beseech Thee, hear us.

Ut nos exaudire digneris, te rogámus, audi nos.	That Thou wouldst vouchsafe graciously to hear us, we beseech Thee, hear us.
Fili Dei, te rogámus, audi nos.	Son of God, we beseech Thee, hear us.
Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccáta mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exáudi nos.	Christ, graciously hear us.
Kýrie, eléison.	Lord, have mercy.
Christe, eléison.	Christ, have mercy.
Kýrie, eléison.	Lord, have mercy.
Pater noster (<i>secreto</i>).	Our Father (<i>in silence</i>).
V. Et ne nos indúcas in tentatiónem.	V. And lead us not into temptation.
R. Sed líbera nos a malo.	R. But deliver us from evil.

*Psalmus 69**Psalm 69*

Deus, in adiutorium meum inténde: * Dómine, ad adiuvándum me festína.	O God, come to my assistance: * O Lord, make haste to help me.
Confundántur et revereántur, * qui quærunť animam meam.	Let them be confounded and ashamed: * that seek my soul.
Avertántur retrórsus, et erubéscant, * qui volunt mihi mala.	Let them be turned backward, and blush for shame, * that desire evils to me.
Avertántur statim erubescéntes, * qui dicunt mihi: Éuge, éuge.	Let them be presently turned away blushing for shame, * that say unto me: 'Tis well, 'tis well.
Exsúltent et læténtur in te omnes qui quærunť te: * et dicant semper: Magni-	Let all that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation

ficétur Dóminus, qui díligunt salutáre tuum.	say always: The Lord be magnified.
Ego vero egénus et pauper sum: * Deus, ádjuva me.	But I am needy and poor, * O God, help me.
Adjútor meus, et liberátor meus es tu: * Dómine, ne moréris.	Thou art my helper and my deliverer: * O Lord, make no delay.
Glória Patri. Sicut erat in princípío.	Glory be to the Father. As it was in the beginning.
V. Salvos fac servos tuos.	V. Save Thy servants.
R. Deus meus, sperántes in te.	R. Who hope in Thee, O my God.
V. Esto nobis, Dómine, turris fortitúdinis.	V. Be unto us, O Lord, a tower of strength.
R. A fácie inimíci.	R. From the face of the enemy.
V. Nihil proficiat inimícus in nobis.	V. Let not the enemy prevail against us.
R. Et fílius iniquitátis non appónat nocére nobis.	R. Nor the son of iniquity have power to hurt us.
V. Dómine, non secúndum peccáta nostra fácias nobis.	V. O Lord, deal not with us according to our sins.
R. Neque secúndum iniquitátes nostras retríbuas nobis.	R. Neither requite us according to our iniquities.
V. Orémus pro Pontífice nostro N.	V. Let us pray for our Sovereign Pontiff N.
R. Dóminus consérvet eum, † et beátum fáciat eum in terra, † et non tradat eum in ánimam inimicórum ejus.	R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.
V. Orémus pro benefactóribus nostris.	V. Let us pray for our benefactors.
R. Retribúere dignáre, Dómine, † ómnibus nobis bona faciéntibus propter nomen tuum, † vitam ætérrnam. Amen.	R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.
V. Orémus pro fidélibus defúntis.	V. Let us pray for the faithful departed.

R. Réquiem ætérnam dona eis, Dómine, † et lux perpétua lúceat eis.

V. Requiéscant in pace.

R. Amen.

V. Pro frátribus nostris abséntibus.

R. Salvos fac servos tuos, † Deus meus, sperántes in te.

V. Mitte eis, Dómine, auxiliúm de sancto.

R. Et de Sion tuére eos.

V. Dómine, exáudi oratió-nem meam.

R. Et clamor meus ad te vé-niat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecationem nostram; ut nos et omnes fámulos tuos quos delictórum caténa constríngit, miserátio tuæ pietátis clemé-ter absolvat.

EXÁUDI, quæsumus, Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus, et pacem.

INEFFÁBILEM nobis, Dómine, misericórdiam tuam clemé-ter osténde: ut simul nos a peccátis ómnibus éxuas, et a pœnis, quas pro his merémur, erípias.

R. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, from the holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O GOD, whose property is always to have mercy and to spare, receive our petition; that we and all Thy servants who are bound by the chains of sins, may by the compassion of Thy goodness mercifully be absolved.

GRACIOUSLY hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that in Thy bounty Thou mayest grant us both pardon and peace.

O LORD, in Thy clemency, show unto us Thine ineffable mercy; that Thou mayest both loose us from all our sins and deliver us from the punishments which we deserve for them.

DEUS, qui culpa offéndes, pœniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte.

OMNIPOTENS sempitérne Deus, miserére fámulo tuo Pontífici nostro N., et dírige eum secúndum tuam cleméntiam in viam salútis æternæ: ut, te donánte, tibi plácita cúpiat, et tota virtúte perficiat.

DEUS, a quo sancta desidéria, recta consília, et iusta sunt ópera: da servis tuis illam quam mundus dare non potest pacem: ut et corda nostra mandátis tuis dedita, et hóstium subláta formídine, témpora sint, tua protectióne, tranquílla.

URE igne Sancti Spíritus renes nostros et cor nostrum, Dómine: ut tibi casto corpore serviámus, et mundo corde placeámus.

FIDÉLIUM, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissionem cunctórum tríbue peccatórum: ut indulgéntiam,

O GOD, who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee; and turn away the scourges of Thine anger, which we deserve for our sins.

ALMIGHTY, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him according to Thy clemency in the way of everlasting salvation: that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O GOD, from whom are holy desires, right counsels and just works, give to Thy servants that peace which the world cannot give; that our hearts may be devoted to the keeping of Thy commandments, and, the fear of enemies being removed, the times by Thy protection may be peaceful.

INFLAME, O Lord, our reins and hearts with the fire of the Holy Ghost: that we may serve Thee with a chaste body, and please Thee with a clean heart.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that, through pious supplications, they may

quam semper optaverunt, piis supplicationibus consequantur.

ACTIÓNES nostras, quæsumus, Dómine, aspirando præveni, et adjuvando proséquere: ut cuncta nostra oratio et operatio a te semper incípiat, et per te cœpta finiátur.

OMNÍPOTENS sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris quos tuos fide et ópere futuros esse prænúscis: te supplices exorámus; ut pro quibus effúndere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet vel futúrum jam exútos corpore suscepit, intercedéntibus ómnibus sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequantur. Per Dóminum.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Exáudiat nos omnípotens et miséricors Dóminus.

R. Amen.

V. Et fidélium ánimæ per misericórdiam Dei requiescant in pace.

R. Amen.

obtain the pardon which they have always desired.

PREVENT, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may always begin from Thee, and through Thee be happily ended.

ALMIGHTY and everlasting God, who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest shall be Thine by faith and good works: we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, through the intercession of all Thy saints, by the clemency of Thy goodness, obtain the remission of all their sins. Through our Lord.

V. The Lord be with you.

R. And with thy spirit.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

**FRANCISCAN CALENDAR
AND
ALPHABETICAL INDEX**

FRANCISCAN CALENDAR

JANUARY

	<i>Page</i>
Holy Name of Jesus	16
2 Bl. Bentivolius of Boni and Bl. Gerard Cagnoli ..	18
4 Bl. Angela of Foligno	19
14 Bl. Odoric, Bl. Roger and Bl. Giles	19
16 Sts. Berard, Peter, Accursius, Adjutus and Otto ..	20
19 Bl. Thomas, Bl. Charles and Bl. Bernard	24
23 Espousals of the Blessed Virgin Mary	25
30 St. Hyacintha of Mariscotti	29
31 Bl. Louise and Bl. Paula	30

FEBRUARY

1 Bl. Eustochium and Bl. Veridiana	31
3 Bl. Matthew of Girgenti	31
4 St. Joseph of Leonissa	32
5 St. Peter Baptist and Companions	33
7 Bl. Rizzerius, Bl. Giles Mary and Bl. Anthony ..	36
13 Bl. John of Triora	37
14 Bl. Jane of Valois	38
15 Bl. Andrew of Segni	39
Translation of the Body of St. Anthony of Padua	40
16 Bl. Philippa Mareri	41
17 Bl. Luke Belludi	42
19 St. Conrad	43
20 Bl. Peter of Treja	44
22 St. Margaret of Cortona	45
25 (Leap Year 26) Bl. Sebastian	49
26 (Leap Year 27) Bl. Isabella	50
28 (Leap Year 29) Bl. Antonia of Florence	51

MARCH

	<i>Page</i>
Mysteries of the Way of the Cross	52
2 Bl. Agnes of Prague	59
5 St. John Joseph	59
6 St. Colette	61
9 St. Catherine of Bologna	62
11 Bl. John Baptist and Bl. Christopher	63
13 Bl. Agnellus	64
14 Translation of the Body of St. Bonaventure	65
18 St. Salvator of Horta	66
20 Bl. John, Bl. Mark and Bl. Hippolyte	67
22 St. Benvenute	67
26 Bl. Didacus Joseph	69
28 St. John Capistrano	71
29 Bl. Jane Mary	72
30 St. Peter Regalatus	72

APRIL

2 Bl. Leopold	76
3 Bl. Gandulph and Bl. John of Pinna	78
4 St. Benedict the Moor	78
6 Bl. Mary Crescentia	79
7 Bl. William	80
8 Bl. Julian	81
9 Bl. Thomas	82
10 Bl. Mark Fantuzzi	83
12 Bl. Angelus	84
16 Commemoration of Our Holy Father St. Francis	84
St. Benedict Joseph Labre	89
St. Bernadette	89
18 Bl. Andrew of Hibernon	91
19 Bl. Conrad of Ascoli	92
21 St. Conrad of Parzham	92
22 Bl. Francis of Fabriano	93
23 Bl. Giles of Assisi	94
24 St. Fidelis of Sigmaringen	95
28 Bl. Luchesius	95
30 St. Joseph Benedict Cottolengo	96

MAY		<i>Page</i>
11	Bl. Benedict, Bl. Julian and Bl. James	101
14	Bl. Petronilla	101
17	St. Paschal Baylon	102
18	St. Felix	106
19	Sts. Theophilus and Ivo	109
20	St. Bernardine of Siena	110
21	Bl. Ladislaus, Bl. Crispin and Bl. Waldo	114
22	Bl. John Forest, Bl. Godfrey Jones and Bl. Joachim	114
23	Bl. Bartholomew, Bl. Benvenute and Bl. Gerard	117
24	Bl. John of Prado, Bl. John of Cetina and Bl. Peter	117
25	Dedication of the Patriarchal Basilica of our Seraphic Father St. Francis	119
26	Bl. Mary Anne	120
29	Bl. Stephen and Bl. Raymond	121
30	St. Ferdinand	123
31	Blessed Virgin Mary, Mediatrix	125

JUNE

1	St. Angela Merici	129
2	Bl. Herculan, Bl. Felix and Bl. John	129
3	Bl. Andrew of Hyspello	130
7	Bl. Humiliana	131
8	Bl. Baptista Varani	131
9	Bl. Pacificus and Bl. Lawrence	132
13	St. Anthony of Padua	132
15	Bl. Jolenta	137
16	Bl. Guy	138
20	Bl. Michelina	138
	Octave of the Feast of St. Anthony	139
23	Bl. Joseph Cafasso	140
27	Bl. Benvenute of Gubbio	141

JULY

4	Bl. Raymond Lull	142
8	St. Elizabeth of Portugal	143
9	St. Nicholas and Companions	143

JULY (<i>Continued</i>)		<i>Page</i>
10	Bl. Emmanuel and Companions	147
11	St. Veronica Giuliani	151
13	St. Francis Solanus	152
14	St. Bonaventure	155
15	Feast of the Most Holy Sepulchre of our Lord ..	159
16	Commemoration of the Canonization of Our Holy Father St. Francis	164
21	Bl. Angelina	164
23	St. Lawrence of Brindisi	169
24	Bl. Cunegundis	173
27	Bl. Mary Magdalen Martinengo	173
30	Bl. Simon, Bl. Peter and Bl. Archangel	174

AUGUST

2	St. Mary of the Angels (Portiuncula)	175
4	St. Dominic	180
7	Bl. Agathangelus and Bl. Cassian	185
9	St. John Mary Vianney	187
11	Bl. Louise of Savoy	191
	Vigil of St. Clare	192
12	St. Clare of Assisi	194
13	Bl. John of Alverna, Bl. Vincent and Bl. No- vellonus	198
14	Bl. Sanctis and Bl. Francis	198
17	St. Roch	199
18	Bl. Beatrice of Silva and Bl. Paula	200
19	St. Louis of Toulouse	201
	Octave Day of St. Clare of Assisi	204
22	Feast of the Seven Joys of the Blessed Virgin ...	205
25	St. Louis of France	212
26	Bl. Timothy and Bl. Bernard	216

SEPTEMBER

1	Bl. John of Perugia and Bl. Peter of Sassoferrato	217
	Octave Day of St. Louis	218
2	Bl. John Francis, Bl. Apollinaris and Bl. Severin	218
4	St. Rose of Viterbo	220

SEPTEMBER (*Continued*)

	<i>Page</i>
5 Bl. Gentle	223
6 Bl. Liberatus and Bl. Peregrinus	224
9 Bl. Seraphina	224
10 Bl. Apollinaris and Companions	225
11 Bl. Bonaventure of Barcelona	228
13 Bl. Francis of Calderola	230
17 The Stigmata of Our Holy Father St. Francis ...	231
18 St. Joseph of Cupertino	235
23 Finding of the Body of St. Clare	235
24 St. Pacificus	239
25 Bl. Francis Mary of Camporosso	240
26 Bl. Lucy	241
27 St. Elzear	242
28 Bl. Bernardine of Feltre	244

OCTOBER

1 Bl. John of Dukla and Bl. Nicholas of Forca- Palena	247
3 Vigil of Our Holy Father St. Francis	247
Transference of the Body of St. Clare	251
4 Solemnity of Our Holy Father St. Francis	252
5 Bl. Felix Meda	260
6 St. Mary Frances	261
8 St. Bridget	262
10 St. Daniel and Companions	263
11 Maternity of the Blessed Virgin Mary	266
Octave Day of Our Holy Father St. Francis ...	266
12 St. Seraphin.	267
19 St. Peter of Alcantara	267
21 Bl. James of Strepa	271
22 Anniversary of the Dedication of the Church ...	272
23 Bl. Josephine Leroux	273
25 Bl. Balthassar of Chiavari	274
26 Bl. Bonaventure of Potenza	275
29 Octave Day of Dedication of the Church	276
30 Bl. Angelus of Acri	276
31 Bl. Christopher of Romandiola and Bl. Thomas of Florence	277

NOVEMBER

Page

3	Bl. Rayner	277
4	St. Charles Borromeo	278
5	Feast of the Holy Relics	278
6	Bl. Margaret of Lorraine	281
7	Bl. Helen Enselmina	282
12	Bl. Gabriel Ferretti and Bl. John of Peace	283
13	St. Didacus	283
16	St. Agnes of Assisi	287
17	Bl. Salome and Bl. Jane of Signa	287
19	St. Elizabeth of Hungary	288
26	St. Leonard of Port Maurice	292
	Octave Day of St. Elizabeth of Hungary	296
27	Bl. Bernardine of Fossa and Bl. Humble of Bisignano	296
28	St. James of the March	297
29	All the Saints of the Seraphic Order	1

DECEMBER

1	Bl. Anthony Bonfadini	4
	Commemoration of All the Dead of the Seraphic Order	6
5	Bl. Nicholas	7
8	The Immaculate Conception	8
9	Bl. Elizabeth Bona and Bl. Delphina	8
10	Bl. Peter of Siena	9
11	Bl. Hugoline	10
12	The Finding of the Body of Our Holy Father St. Francis	10
14	Bl. Conrad of Offida and Bl. Barthold	14
23	Bl. Nicholas Factor	14
30	Bl. Margaret of Colonna and Bl. Matthia	15

ALPHABETICAL INDEX

<i>Feast</i>	<i>Date</i>	<i>Page</i>
Accursius, St.	January 16	20
Adjutus, St.	January 16	20
Agathangelus, Bl.	August 7	185
Agnellus of Pisa, Bl.	March 13	64
Agnes of Assisi, St.	November 16	287
Agnes of Prague, Bl.	March 2	59
All Saints of the Three Orders	November 29	1
All Souls of the Three Orders	December 1	6
Andrew of Hibernon, Bl.	April 18	91
Andrew of Segni, Bl.	February 15	39
Andrew of Hyspello, Bl.	June 3	130
Angela Merici, St.	June 1	129
Angela of Foligno, Bl.	January 4	19
Angelina of Marsciano, Bl.	July 21	167
Angelus of Chivasso, Bl.	April 12	84
Angelus of Acri, Bl.	October 30	276
Anthony Bonfadini, Bl.	December 1	4
Anthony of Padua, St.	June 13	132
Anthony of Padua, Octave of St.	June 20	139
Anthony, Translation of the Body of St.	February 15	40
Anthony of Stroncone, Bl.	February 7	36
Antonia of Florence, Bl.	February 28	51
Apollinaris and Companions, Bl.	September 10	225
Apollinaris Morel, Bl.	September 2	218
Archangel of Calatafimi, Bl.	July 30	174
Balthassar of Chiavari, Bl.	October 25	274
Baptista Varani, Bl.	June 8	131
Barthold, Bl.	December 14	14
Bartholomew Pucci, Bl.	May 23	117
Beatrice of Silva, Bl.	August 18	200
Benedict Joseph Labre, St.	April 16	89

<i>Feast</i>	<i>Date</i>	<i>Page</i>
Benedict of Urbino, Bl.	May 11	101
Benedict the Moor, St.	April 4	78
Benvenute, St.	March 22	67
Benvenute of Gubbio, Bl.	June 27	141
Benvenute of Recanati, Bl.	May 23	117
Bentivolius of Boni, Bl.	January 2	18
Bernadette, St.	April 16	89
Berard and Companions, St.	January 16	20
Bernard of Corleone, Bl.	January 19	24
Bernard of Offida, Bl.	August 26	216
Bernardine of Feltre, Bl.	September 28	244
Bernardine of Fossa, Bl.	November 27	296
Bernardine of Siena, St.	May 20	110
Bonaventure, St.	July 14	155
Bonaventure, Octave of St.	July 21	168
Bonaventure, Translation of the Body of St.	March 14	65
Bonaventure of Barcelona, Bl.	September 11	228
Bonaventure of Potenza, Bl.	October 26	275
Bridget of Sweden, St.	October 8	262
Cassian, Bl.	August 7	185
Catharine of Bologna, St.	March 9	62
Charles Borromeo, St.	November 4	278
Charles of Sezza, Bl.	January 19	24
Christopher, Bl.	March 11	63
Christopher of Romandiola, Bl.	October 31	277
Clare of Assisi, St.	August 12	194
Clare of Assisi, Octave of St.	August 19	204
Clare, Finding of the Body of St.	September 23	235
Clare, Transference of the Body of St.	October 3	251
Clare, Vigil of St.	August 11	192
Colette, St.	March 6	61
Conrad of Ascoli, Bl.	April 19	92
Conrad of Offida, Bl.	December 14	14
Conrad of Parzham, St.	April 21	92
Conrad of Piacenza, St.	February 19	43
Crispin of Viterbo, Bl.	May 21	114
Cunegundis, Bl.	July 24	173

<i>Feast</i>	<i>Date</i>	<i>Page</i>
Daniel and Companions, St.	October 10	263
Dedication of the Church, Anniversary of	October 22	272
Dedication of the Church, Octave Day of	October 29	276
Dedication of Patriarchal Basilica at Assisi	May 25	119
Delphina, Bl.	December 9	8
Didacus, St.	November 13	283
Didacus Joseph, Bl.	March 26	69
Dominic, St.	August 4	180
Elizabeth of Hungary, St.	November 19	288
Elizabeth of Hungary, Octave of St. ...	November 26	296
Elizabeth of Portugal, St.	July 8	143
Elizabeth Bona, Bl.	December 9	8
Elzear, St.	September 27	242
Emmanuel Ruiz and Companions, Bl. ...	July 10	147
Eustochium, Bl.	February 1	31
Felix Meda, Bl.	October 5	260
Felix of Cantalice, St.	May 18	106
Felix of Nicosia, Bl.	June 2	129
Ferdinand, King, St.	May 30	123
Fidelis of Sigmaringer, St.	April 24	95
Francis, Our Holy Father, St.	October 4	252
Francis, Finding of the Body of St. ..	December 12	10
Francis, Canonization of our Holy Father, St.	July 16	164
Francis, Octave Day of St.	October 11	266
Francis, Imprinting of the Stigmata of Our Holy Father, St.	September 17	231
Francis, Solemn Commemoration of Our Holy Father, St.	April 16	84
Francis, Vigil of Our Holy Father, St. ...	October 3	247
Francis Mary, Bl.	September 25	240
Francis of Calderola, Bl.	September 13	230
Francis of Fabriano, Bl.	April 22	93

<i>Feast</i>	<i>Date</i>	<i>Page</i>
Francis of Pesaro, Bl.	August 14	198
Francis Solanus, St.	July 13	152
Gabriel Ferretti, Bl.	November 12	283
Gandulph, Bl.	April 3	78
Gentle, Bl.	September 5	223
Gerard Cagnoli, Bl.	January 2	18
Gerard of Villamagna, Bl.	May 23	117
Giles Mary, Bl.	February 7	36
Giles of Assisi, Bl.	April 23	94
Giles of Lorenzana, Bl.	January 14	19
Godfrey Jones, Bl.	May 22	114
Guy, Bl.	June 16	138
Helen Enselmina, Bl.	November 7	282
Herculan, Bl.	June 2	129
Hippolyte, Bl.	March 20	67
Hugoline, Bl.	December 11	10
Humble of Bisignano, Bl.	November 27	296
Humiliana, Bl.	June 7	131
Hyacintha of Mariscotti, St.	January 30	29
Isabella, Bl.	February 26	50
Ivo, St.	May 19	109
James, Bl.	May 11	101
James of Strepa, Bl.	October 21	271
James of the March, St.	November 28	297
Jane Mary of Maille, Bl.	March 29	72
Jane of Signa, Bl.	November 17	287
Jane of Valois, Bl.	February 14	38
Joachim, Bl.	May 22	114
John of Alverna, Bl.	August 13	198
John Baptist, Bl.	March 11	63
John Capistrano, St.	March 28	71
John Forest, Bl.	May 22	114
John Francis, Bl.	September 2	218
John Joseph, St.	March 5	59
John Mary Vianney, St.	August 9	187
John of Cetina, Bl.	May 24	117
John of Dukla, Bl.	October 1	247
John of Parma, Bl.	March 20	67

<i>Feast</i>	<i>Date</i>	<i>Page</i>
John of Peace, Bl.	November 12	283
John of Perugia, Bl.	September 1	217
John of Pinna, Bl.	April 3	78
John of Prado, Bl.	May 24	117
John of Triora, Bl.	February 13	37
John Pelingotto, Bl.	June 2	129
Jolenta, Bl.	June 15	137
Joseph Benedict Cottolengo, St.	April 30	96
Joseph Cafasso, Bl.	June 23	140
Joseph of Cupertino, St.	September 18	235
Joseph of Leonissa, St.	February 4	32
Josephine Leroux, Bl.	October 23	273
Julian, Bl.	April 8	81
Julian of Valle, Bl.	May 11	101
Ladislaus of Gielniow, Bl.	May 21	114
Lawrence of Brindisi, St.	July 23	169
Lawrence of Villamagna, Bl.	June 9	132
Leonard of Port Maurice, St.	November 26	292
Leopold, Bl.	April 2	76
Liberatus, Bl.	September 6	224
Louis, King, St.	August 25	212
Louis, King, Octave of St.	September 1	218
Louis of Toulouse, St.	August 19	201
Louise, Bl.	January 31	30
Louise of Savoy, Bl.	August 11	191
Luchesius, Bl.	April 28	95
Lucy, Bl.	September 26	241
Luke Belludi, Bl.	February 17	42
Margaret of Colonna, Bl.	December 30	15
Margaret of Cortona, St.	February 22	45
Margaret of Lorraine, Bl.	November 6	281
Mark, Bl.	April 10	83
Mark of Montegallo, Bl.	March 20	67
Mary, Blessed Virgin, Espousals of ...	January 23	25
Mary, Blessed Virgin, Immaculate Conception of	December 8	8
Mary, Blessed Virgin, Maternity of ...	October 11	266

ALPHABETICAL INDEX

349

<i>Feast</i>	<i>Date</i>	<i>Page</i>
Mary, Blessed Virgin, Mediatrix	May 31	125
Mary, Blessed Virgin, Seven Joys of . .	August 22	205
Mary Anne, Bl.	May 26	120
Mary Crescentia, Bl.	April 6	79
Mary Frances, St.	October 6	261
Mary Magdalen Martinengo, Bl.	July 27	173
Matthew of Girgenti, Bl.	February 3	31
Matthia, Bl.	December 30	15
Michelina, Bl.	June 20	138
Mysteries of the Way of the Cross . .	March	52
Name, Feast of the Holy	January	16
Nicholas and Companions, St.	July 9	143
Nicholas Factor, Bl.	December 23	14
Nicholas of Forca-Palena, Bl.	October 1	247
Nicholas Tavilei, Bl.	December 5	7
Novellonus, Bl.	August 13	198
Odoric, Bl.	January 14	19
Otto, St.	January 16	20
Our Lady of Mount Carmel	July 16	164
Pacificus, St.	September 24	239
Pacificus of Arano, Bl.	June 9	132
Paschal Baylon, St.	May 17	102
Paula, Bl.	January 31	30
Paula Montaldi, Bl.	August 18	200
Peregrinus, Bl.	September 6	224
Peter, St.	January 16	20
Peter Baptist and Companions, St. . . .	February 5	33
Peter of Alcantara, St.	October 19	267
Peter of Duenas, Bl.	May 24	117
Peter of Mogliano, Bl.	July 30	174
Peter of Sassoferrato, Bl.	September 1	217
Peter of Siena, Bl.	December 10	9
Peter of Treja, Bl.	February 20	44
Peter Regalatus, St.	March 30	72
Petronilla, Bl.	May 14	101
Philippa Mareri, Bl.	February 16	41
Portiuncula, Feast of	August 2	175

<i>Feast</i>	<i>Date</i>	<i>Page</i>
Raymond, Bl.	May 29	121
Raymond Lull, Bl.	July 4	142
Rayner, Bl.	November 3	277
Relics, Feast of the Holy	November 5	278
Rizzerius, Bl.	February 7	36
Roch, St.	August 17	199
Roger, Bl.	January 14	19
Rose of Viterbo, St.	September 4	220
Salome, Bl.	November 17	287
Salvator of Horta, St.	March 18	66
Sanctis, Bl.	August 14	198
Sebastian, Bl.	February 25	49
Sepulchre, Feast of the Holy	July 15	159
Seraphin, St.	October 12	267
Seraphina, Bl.	September 9	224
Severin, Bl.	September 2	218
Simon of Lypnicza, Bl.	July 30	174
Stephen, Bl.	May 29	121
Theophilus, St.	May 19	109
Thomas, Bl.	January 19	24
Thomas of Florence, Bl.	October 31	277
Thomas of Tolentino, Bl.	April 9	82
Timothy, Bl.	August 26	216
Veridiana, Bl.	February 1	31
Veronica Giuliani, St.	July 11	151
Vincent, Bl.	August 13	198
Waldo, Bl.	May 21	114
William of Scicli, Bl.	April 7	80
Common of the Saints		301
Litany of the Saints of the Seraphic Order		325